

A N C. 1. 28  
**EXPOSITION**

UPON THE ~~2. 1. 24.~~  
**LATTER PART**  
OF THE  
**Common - Prayer - B o o k.**

V I Z.

- I. The Order for the Visitation of the Sick.  
II. The Communion of the Sick.  
III. The Order for the Burial of the Dead.  
IV. The Thanksgiving of Women, after Child-birth, commonly called, The Churching of Women.  
V. The Commination, or Denouncing of GOD's Anger and Judgments against Sinners, with certain Prayers to be used on the first Day of *Lent*, and at other times, as the Ordinary shall appoint.

Composed and written by **THO. ELBOROW**  
Vicar of *Chiswick* in the County of *Middlesex*.

**LONDON**, Printed by *J. W.* for *Joseph Clark*  
at the Sign of the *Star* in *Little Britain*, 1672.

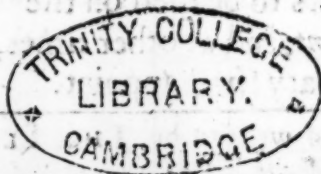
EXPOSITION

UPON THE

LATTER PART

OF THE

Common-Prayer-Book



C



# The Epistle Dedicatory.

To the *Virtuous, and Religious, and*  
*truly Christian Mrs. Anne Whalley,*  
*Wife to William Whalley,*  
*Esq; of Norton, by Gaulby in*  
*Leicestershire.*

*Dear Sister,*

**H**OWEVER it was my great mis-  
fortune, by those who had  
a power to command me, and did  
take from you, and from  
Two Parishes upon the matter,  
wherein I am confident I wanted  
not the love of any, and I think  
none will complain either of my  
want of care or love to them, yet  
I have ever since my forced de-  
parture from you, had you in my  
thoughts, and a desire to leave  
some Memorial amongst you,

(a) 2

where.

*Epistle-Dedatory.*

whereby you may bear me in your memories, when I am dead, and gone out of this World, which is so bad, that I want an Epithite to speak what it is; I know you were always lovers of the Common-Prayer-Book, and if you loved me because I loved it too, ye are the worthier to participate of some of these my poor endeavours upon it; To you I present them first, and chiefly, and if they meet with your acceptance, I question not but they will be accepted by many others of the Gentry about you, to whom You may, if you please to command me, present them by Your own fair Hand, with my Prayers to God for You, and all Yours,

*I remain Yours to serve You.*

T. ELBOROWE.

# TO THE READER.

Courteous Reader,

I Presume, and take it for granted, that thou wilt prove a Christian, and if thou art so more than in profession, I shall not question, but that thou wilt be kindly and Christianly a spyer of the faults and errors coming into this little Treatise, without my knowledge or approbation, and not proverbially censorious. I confess that I have been always very much an admirer (but yet no Idolizer) of all the Liturgick Offices, as they are now settled and established in the Church of England, and this induced me to write my Exposition upon the first part of the Common-Prayer-Book, and now to add this Exposition upon the latter part; what lies betwixt these two parts, I confess I have taken the like pains upon, but am not in a capacity to make publick, (Bricks cannot be made up to the full

## To the Reader.

sale where straw is wanting) and I am the more willing to keep my other Notes suppressed, till I can be assured that they, which are now adventur'd forth to publick view, can meet with a friendly acceptance, and in some measure attain the desired end, which they were written for. The end (I believe most Readers will agree with me so far) was not to perswade some People to have any better opinion of me for vindicating our Church, but all to have a better opinion of our Church, which to vindicate, may in the opinion of some be crime enough. The eminent Men that stand by me in this very Treatise, are Persons so far from being thought mean and contemptible, by those who know how to value what is truly valuable, that they were indeed the glory and ornaments of our Nation, by exemplary living, as well as the Pillars of our Religion and Church, by their sound, sober, and profound learning; such as the most judicious Hooker, the most solid and searching Andrews, the most elaborate and learned Hammond, cum cæteris, ----- I have not, I confess, given them those splendid titles, which they deserve, because they have by their own works

## To the Reader.

works merited more than I can give, and exceeded all others praise or Eulogie; I durst not presume to walk these dark and intricate Paths, without such bright and eminent guides, and if by them, and some others as eminent, whom I have not named, I can lead People to see that we have a true Church in England, in whose bosom they may be safely nursed and bred up, I have my desire. Farewel.

T. E.

## The Errors of the Press Corrected.

**P**Age 6. Line 14. read *severe and strict justice*. p. 77. l. 14. r. Clerks. p. 117. l. 13. add in the Margin *Revel. 14. 13.* p. 122. l. 9. f. *thou*, r. *this*. p. 132. l. 6, 7. r. *accidentium*; *jus est desideriorum, jus est superstruendi extrinsecus*. p. 137. l. 11, 12. r. *all that is remarkable in*. p. 141. l. 2, 3. r. *αμύβλα*. p. 173. l. 17. f. *my*, r. *any*. p. 179. l. penult. f. *as*, r. *than*. p. 217. l. 4. r. *in extremis*. p. 260. l. 6. r. *servants* f. *servants*. p. 273. l. 1. r. *Vers. 13.*

To the Reader.

And I am glad to see  
all others, and I hope  
to make this book  
and I am glad to see  
all others, and I hope  
to make this book



can find people to see  
the book, and I hope  
to make this book

**Imprimatur,**

**Ex Æd. Lamb. Oct. 25. 1670.**

**Tho. Tomkyns.**

The Author of this Book.



And I am glad to see  
all others, and I hope  
to make this book  
and I am glad to see  
all others, and I hope  
to make this book

The ORDER for the Visitation of the SICK.

Rubrick.

When any Person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick Persons House shall say,

Note.

His Office for the Visitation of the Sick, is undoubtedly grounded upon that advise of St. James, chap. 5. vers. 14. where the Person visited with sick-

ness, being supposed not very well able to judge of his own estate, but one standing in need of spiritual directions and counsel, is exhorted and advised to call to his assistance some spiritual Person, the Bi-

A

shop,



shop, or whosoever is by or under Him  
ordained for such Offices. By Elders of  
the Church in that place, are primarily  
meant the Bishops, who are *Seniores  
Christiana Congregationis*, called by *Poly-  
carp*, Πρεσβυτεροι. *Epist. ad Philip.* One part  
of whose Office was to be ἐμὴ ἐπιστολή μου ἐστίν  
ἐν ἡμῖν ἀσθενεῖς, To visit all the Sick; To  
afford them their best directions, to pray  
to God with and for them. At the first  
when the Church was small, and the  
number of Disciples not great, the Bishop  
only attended with his Deacons did per-  
form all the Offices of the Ministerial  
function, the middle order which is now  
called the Presbyters, came not in till  
after the Church became numerous, and  
so the task of the Ministry too great to be  
discharged by the Bishop alone. *Vid. Dr  
Ham. Annot. in Act. 11. vers. 30.* Now  
it is undoubtedly a work of the highest  
charity, a singular piece of piety and  
Christianity, and an eminent branch of  
the Ministerial function, for Ministers  
carefully to attend upon this Office of  
visiting the Sick. It is a Christian Office  
and an act of charity at all times to visit  
the

the People under their charge, and afford  
 to them all the spiritual helps and aids as  
 they make discovery of their needs, but  
 in time of sickness when they are in ex-  
 tremis, then the Ministers ought to be  
 most diligent, and in no case to neglect it,  
 ever remembering that of our Saviour, *I*  
*was sick, and ye visited me*, Matth. 25. 36.  
 But especially that of the Apostle, that  
 they are Persons who must give an ac-  
 count of their proficiency in the Gospel,  
 to those who are under their charge. *Heb. 13. 17.*  
 And with the Ministers were so careful of  
 their People, as to go to the Sick when  
 they call or send for them, and that the  
 People had so much respect for the Mini-  
 sters, and for themselves too, as to send  
 for them upon all occasions, when ever  
 they stand in need of any spiritual aids.

*Peace be to this House, and to all that dwell  
 in it.*

*Note.* This is clearly grounded upon  
 that of our Saviour. *When ye come into  
 an House salute it, say peace, that is, all kind  
 of prosperity be to this House*, Matth. 10. 12,  
 13. *Luke. 10. 5, 6.* And if there be any

pious Person, or Son of Peace in the house capable of so great a blessing, then the blessing of peace shall rest upon him, if not, the blessing shall return to the Minister, and the party visited shall receive no advantage by the Ministers coming to him, upon a design of so much charity.

Rubrick.

**When he cometh into the sick Mans presence he shall say, kneeling down,**

*Remember not, Lord, our iniquities, &c.*

*Note.* This short Prayer is warranted from these Texts of Scripture, *Joel 2. 17. I Pet. 1. 18, 19. Act. 20. 28. Psal. 85. 3.*

Answer.

*Spare us good Lord.*

*Note.* This supposes a company joyned in Prayers with the Minister, and to return back, *Spare us good Lord*, in answer to the Ministers, *Spare thy People* going before.

Rubrick.

**Then the Minister shall say,**

**Let**

Let us Pray.

*Lord have mercy, &c.*

*Our Father which art in Heaven, &c.*

*Note.* I have already often accounted for the frequent use of these in our divine Offices, and therefore I shall not now say any thing of them; only give me leave to insert this short Paraphrase upon the Lord's Prayer.

*Our Father which art in Heaven,*

O Lord God, our Heavenly Father, who art the giver of all goodness; who art the Father of our Lord Jesus Christ by nature, ours by grace and favour, who dwellest in Heaven the Throne of thy Majesty, the Seat of thy Glory, attended by myriads of Angels ready to take Commissions from Thee, in order to execute thy will and pleasure.

*Hallowed be thy Name,*

Send down thy grace unto us, and to all People, that we may glorifie thy great Name, as we ought to do. Let thy blef-

sed and glorious Name be ever sanctified by us, and by all that draw nigh unto Thee, may we never profane it in our common talk, abuse it by detestable oaths or blasphemies, nor vainly make use of it in words or works, professing Thee with our Lips, and departing from Thee in our Lives.

*Thy Kingdom come,*

May the Scepter of thy Spirit so overrule our unruly Spirits, that we may worship Thee, serve Thee, and obey Thee, as we ought to do; Lord, remove from us the Kingdom of thy Justice, for if Thou shouldst strictly account with us, no flesh could be justified; bring us into Thy Kingdom of Grace, that we may be comforted here, and into thy Kingdom of Glory, that we may be crowned hereafter.

*Thy will be done in Earth, as it is in Heaven.*

So long as we are to live in this Vale of misery, let not our own wills, but Thy will be done in us, and by us, in our several stations, periods, and conditions; incline

cline our hearts unto Thee, that we may do all thy commands, sincerely, readily, chearfully, and in some proportion to what is done by the blessed Saints and glorious Angels in Heaven, where there is no opposing, disputing, or resisting of thy will.

*Give us this Day our daily Bread,*

And that we may go on the more cheerfully in the discharge of our duties, not taken off, nor interrupted by any anxious thoughts about the things of this life; We pray Thee to send us all things needful, both for our Souls and Bodies, the necessaries of our lives from day to day, proportion'd to every Mans being or sustenance. Give us the day of our life, and the life of our days, our daily bread, victual, for the nourishing of our bodies, doctrinal, for the reforming of our lives, Sacramental, for the sanctifying and saving of our Souls.

*And forgive us our trespasses, as we forgive them that trespass against us.*

We beseech Thee also to be merciful

unto us, and to forgive us our sins; punish not on us those sins, wherewith we have offended, and provoked Thee to punish us. Pardon all our sins of impiety committed against Thee, of injustice and uncharitableness committed against our Neighbours; of intemperance and uncleanness committed against our selves. These and all other sins committed by us against thy Divine Majesty, in thought, word, or deed; we pray Thee to pardon and pass by, as we forgive all, who have any way, or at any time trespassed against us in thought, word, or deed, in body, goods, or Name.

*And lead us not into Temptation,*

And to these blessings of thy Mercy in pardoning what is past, add that other of thy providence to preserve us for the time to come. Suffer us not through our own corruptions, (which are very many) nor through the Devils malice (which is very great) to be brought into any temptation or snare, or to be intangled in any dangers or difficulties, which may not be easily supported by us.

*But*



*But deliver us from evil,*

But let it be thy pleasure to save and defend us in all dangers, ghostly and bodily, to keep us from all sin, and wickedness, from our ghostly enemy, and from everlasting death. Deliver us from the blandishments of the flesh, the allurements of the World, the plausible snares of the Devil. From external evils, internal evils, eternal evils, by thy grace from the evil of sin, by thy mercy from the evil of punishment, *Good Lord deliver us.*

*For thine is the Kingdom, the power, and the glory, for ever and ever, Amen.*

These and all other blessings of thy grace, goodness, mercy and Majesty, we trust Thou wilt bestow upon us of thy mercy and goodness, through our Lord Jesus Christ, *For thine is the Kingdom:* and we doubt not but that Thou art able to remove from us all those Evils and Judgments, which we have prayed to be delivered from, *For thine is the power;* Both which we beg at thy hands in order

to advance, and to set forth thy glory, *For thine is the glory.* To Thee therefore, Father, Son, and Holy Ghost, Three Persons and One God, be ascribed in our Prayers, and in our praises, all honour, glory, power, praise, might, majesty, and dominion, to both Ages, the present, and the future, for the ever of this World, which hath an end, and the ever of that other World, which is without end.

*Amen.* Lord, so be it,

Minister.

*O Lord save thy Servant, &c.*

*O Lord look down from Heaven, &c.*

*Hear us Almighty, and most merciful  
God and Saviour, &c.*

*Note.* These Prayers are all prescribed and deliver'd in the very Scripture phrase, so full of piety, charity, and devotion, and so fitted to all Persons any way visited or afflicted in mind, body, or estate, that I cannot conceive them liable to any the least exception, they are most what taken out of the *Psalter*, which is a rich Magazine of Devotions, furnishing all sorts

Sorts of Men in all conditions both to praise God, and to pray unto him. *Psal.* 20. vers. 1, 2, 3, 4. *Psal.* 25. vers. 15, 16, 17, 18, 19. and other places out of the Book of *Psalms*, will furnish us not only with the materials, but also with the very phrase and manner of expressions, whereof the forementioned Prayers are made and composed.

### Rubrick.

**Then shall the Minister exhort the sick Person after this form, or other like.**

*Note.* The Exhortation is left arbitrary for the Priest to use this or some other at his own choice, as he sees occasion administred to him from the Sick Person, for he is to apply his spiritual aids according to the Sick parties needs; yet this Exhortation framed by the Church is so formed, that a better cannot be devised to suit with all Mens conditions, however visited and afflicted; and it is grounded upon these and the like places of Scripture, *1 Sam.* 2. 6. *Job* 5. 17, 18. *Job* 12. 9, 10. *Job* 12. 14. *Job* 13. 15. *Job*

*Job* 13. 26. *Job* 14. 16, 17. *Job* 16. 11, 12, 13, 14, 15, 16, 17. *Job* 19. 21. *Job* 19. 25, 26, 27. *Job* 23. 12, 13, 14. *Job* 27. 5, 6. *Psal.* 39. 7, 8, 9, 11, 12, 13. *1 Sam.* 3. 18. *Jam.* 1. 2, 3. *Jam.* 1. 12. *1 Theff.* 3. 3, 4. *Jam.* 4. 10. *Jam.* 5. 11. *1 Pet.* 1. 5, 6, 7. *1 Pet.* 4. 1, 2. *1 Pet.* 4. 12, 13.

### Rubrick.

If the Person visited be very Sick, then the Curate may end his Exhortation in this Place, or else proceed.

*Note.* By Curate in this Place is not meant only a stipendiary Minister, but every Rector, and spiritual Incumbant, who hath *Curam animarum*. He is left to use his discretion, either in lengthning out, or cutting short his Exhortation, as he sees the sick party in a capacity to admit of any longer or shorter discourse. The following part of the Exhortation is grounded upon these places of Scripture. *Heb.* 12. 6, 7, 8, 9, 10, 11. *Heb.* 12. 2, 3. *Rom.* 6. 3, 4, 5. *Rom.* 8. 29. *Luk.* 24. 26. *2 Tim.* 2. 11, 12, 13. *1 Pet.* 4. 13. *1 Theff.* 4. 14,

4. 14, 15, 16, 17. *Heb.* 10. 23. *Heb.* 9. 27.  
 2 *Cor.* 5. 10. *Rom.* 14. 10. 1 *Cor.* 11. 31, 32.

After this Exhortation, the Minister is to rehearse to the sick party the Articles of our faith, that the party may know whether he believes as a Christian Man should or no. Admirable is that saying of St. *Augustine*, *Male vivitur si de Deo non recte creditur*, we live ill, and dye so too, if we believe amiss of God. Heaven Gates are shut up against Male-fidians, as well as Nulli-fidians, and Soli-fidians. If our faith be wrong, all is wrong; Christian Religion is made up of these two constituent parts, a right faith, and a righteous life, as a right faith without a righteous life will not save us, so neither will a righteous life without a right belief. He, who lives justly, but blasphemes impiously, cannot be safe. *Vid. Haman Le-strange*, Alliance of Divine Offices. pag. 297. Dr. *Sparrow* Rational. pag. 327. Therefore this is a very considerable question put to the sick Person, whether he believes as a Christian ought to do, and there can be no better rule to try his faith by

by than the Creed, which is the summary of all contained in both Testaments touching God the Father, Son, and Holy Ghost. *August. Serm. de Temp.* 137. *Rufin. in Symbol.* *Tertull. de præscript.* *Irenæus. lib. 1. c. 3. & 19.* Here I have assumed to my self a liberty of inserting this short Exposition following upon the Apostles Creed.

### *The Apostles Creed, or Rule of Faith.*

#### *Creed.*

So called from the Latin word *Credo*, because it contains our *Credenda*; it is *Lex credendorum*, all necessary points of faith are comprized in it. To believe what is laid down there is necessary, for all points in it are fundamentals; but to believe all deductions drawn from thence is not so absolutely necessary, in regard they are but superstructures; in the fundamentals we should all agree; and it were to be wished we could agree also in the explication and application of the superstructures. *Lis de nugis, ha tamen nugæ ad seria ducant.*

*The*

*The Apostles Creed.*

So called, 1. Because they or their Disciples made it. *Tertul. Apolog. cont. gent. c. 47. August. Sermon. 5. de Temp. c. 2. Cyprian. in Exposit. Symbol. Ruffin. in Symbol. n. 10.* It is very ancient, in use before the Epistle to the *Hebrews* was written. *Calvin in Heb. 6. 1.* It was in use before any part of the New Testament. *Irenaus, lib. 3. c. 4.*

2. Because it contains the chief heads of the Apostles Doctrine. It is as a rich Treasure digg'd out of the Golden Mines of the Apostles.

*The Object of the Creed.*

1. God, Father, Son, and Holy Ghost.
2. The Church of God.

*The general Heads of it.*

1. Touching God the Father, and the Worlds Creation.
2. Touching God the Son, and Mankind's Redemption.
3. Touching God the Holy Ghost, and the Churches Sanctification.

As concerning the Church, it treats,

1. Of her signal properties.
2. Of her sublime priviledges.

*The*



*The particular Heads of it.*

Twelve Articles or Joynts knitting together, the whole Body of Christian faith.  
*Fides una & copulativa.*

The 1. Article.

*I believe in God the Father Almighty,  
Maker of Heaven and Earth.*

Where Note, 1. The Act, *Believe*. The Christian Religion is a Religion of faith; wherein Reason is not so  
*Rom. 1. 16.* properly contradicted, as  
*Hebrews 11.* raised up to a higher pitch,  
*1 John 5. 4.* and supernaturaliz'd. Our  
*Hebr. 10. 23.* Saviour did not clear Ni-  
*1 Tim. 3. 9.* codemus his *Quomodo*, by  
*1 Tim. 3. 16.* any Arguments of Reason,  
but resolved the great mystery of Regeneration into a principle of faith. *John 3.* *Tertullian's* answer to *Marcion* was, *Ideo verum quia impossibile*. This honour hath the Christian Religion above others, that it rests upon surer Principles, than carnal Arguments. *1 Cor. 1. 20.*  
*Luc. 5. 22.* The first Lesson taught in *Socrates* School was silence; and in *Aristotles* to rest in the judgment of their Master.

So

So in Christs School, *Oportet discere* credere. We must not reason much about matters of Religion, but piously rest in them. *Pruritus disputandi scabies ecclesia*; it would be more for the honour of our Christian Religion, did we practise more, and dispute less. *Minus Scientia* might be allowed, as to unnecessaries, had we *Plus Conscientia*, as to necessities.

2. The Personality, *I*; we must pray for others, but believe for our selves. We may put others into our *Pater-noster*, we must put *Habak. 2. 4.* only our selves into our Creed. No Mans faith can *Matth. 9. 22.* do us good, but our own, we cannot believe by an *Luke 7. 50.* Atturney, nor be saved by a Proxie. We are received into the bosom of the Church, upon the faith of the Church, but when we are arrived up to the use of our reason, we must make confession with our own mouths, and make a particular application of these general Heads to our own comfort.

3. The Object, *GOD*, in God. *Credere Deum*; That he is. *Credere Deo*; That

he is true, cannot be deceived himself, will not deceive us. *Credere in Deum*; Because a Father, so willing to hear us, and because Almighty, so able to help us. To believe in God, is, *Facere voluntatem Dei*; to do as God would have us. God is here manifested to us.

1. By his Title. Father. *Principium Deitatis.*

2. By his Attribute. Almighty. He can do whatever implies not a contradiction in it self, or argues not imperfection in him.

3. By his Works. Maker of Heaven and Earth, *Seculum Speculum. Creatura index Creatoris. Artificem*  
*Psal. 33. 6. commendat opus.* Let any  
*Psal. 95. 5.* make such a World, and  
*Psal. 96. 5.* let him be God: He made  
*Psal. 104. 24.* something of nothing, and  
*Psal. 121. 2.* of that something, all  
*Psal. 124. 8.* things; How can we distrust that God, who hath  
*Psal. 134. 3.* proved Himself thus Omnipotent?  
*Hebrews 1. 2.*  
*Act. 17. 24. 26*

## 2. Article.

And, I believe in Jesus Christ his only Son our Lord. John 3. 18. Rom. 3. 26. Philip. 1. 29. John 14. 1.

This part of the Creed treats of Man's Redemption, wherein we are to observe the Titles, and in Them the Natures and Offices of our Redeemer.

1. *Jesus*. So a Saviour. *Matth.* 1. 21.

2. *Christ*. So a Saviour anointed. *Mat.* 1. 16. *Matth.* 16. 16. *John* 4. 25. 29. That is, anointed with the Holy Ghost; the fulness of grace in him, and from his fulness do we receive. *John* 1. 16. *Colos.* 1. 19. Others, *Christi Domini*; He *Christus Dominus*. The anointing powred down upon him, dropt down upon others. He anointed above his fellows. *Psal.* 45. Others anointed Kings; so *David*. Priests, so *Aaron*; Prophets, so *Elisha*. None King, Priest, and Prophet, but He. *Melchizedeck* King and Priest; *David* King and Prophet; *Samuel* Priest and Prophet; these saving Offices met doubly in others, but in Him they all meet. Who is *David's* Priest. *Psal.* 110.

*Jeremie's King. Jerem. 23. 5. Moses Prophet. Deut. 18. 15. As a King, he redeems us from danger, as a Priest from sin, as a Prophet from error.*

3. *His only Son.* There his Divine Nature, of the same Power, Majesty, and Eternity with the Father : *John 5. 26. John 10. 30. 1 John 4. 15. John 3. 16.*

4. *Our Lord.* There his humane nature. *Nostram assumpsit naturam, non deposuit suam.*

*Ours.* 1. By Gift. *John 3. 16.*  
2. By Faith. *Ephes. 3. 17.*

*Lord.* 1. By Creation. *John 1. 3.*  
2. By Redemption. *Gal. 3. 13.*  
3. By Dominion. *Mat. 28. 18.*

All redeemed by Him, though all not actually saved by Him; as many *Israelites* came out of *Egypt*, which dropt short of *Canaan*. That all are not saved, is from our own default, not any defect in the meritorious price of our Redemption. *Incredulitas facit esse paucorum, quod alias esset commune omnium beneficium.*

## 3. Article.

*Who was conceived by the Holy Ghost,  
Matth. i. 18, 20.*

*Born of the Virgin Mary. Luke i. 27.  
Isay 7. 14.*

This Article sets before us Christ's Humanity, as the former did chiefly his Divinity; which is proved.

1. From his mysterious Incarnation, and Conception.
2. From his miraculous Birth and Nativity.

Requisit it was that He should be God and Man, who was to Redeem Man to God, and to Reconcile God to Man. Fit He should be one of both, who was to make both one. A Jacob's Ladder in this coupling Earth to Heaven, standing upon Earth as Man, reaching up to Heaven, as GOD.

## 4. Article.

*Who suffered under Pontius Pilate, was crucified, dead, and buried, and descended into Hell.*

This and the Article preceding shews  
B 3 how,

how; and by what means the work of Man's Redemption was wrought : For as to Redeem us was the thing chiefly intended, so it was done by steps, and there were many intervening acts to bring it about.

1. His myſterious Conception. *By the Holy Ghoſt.*

2. His miraculous Nativity. *Of the Virgin Mary.*

3. His active obedience, and holy life included in both; for He could not poſſibly ſin, whoſe Conception was ſo holy, and Birth ſo pure.

4. His paſſive obedience, and meritorious death; wherein we are to conſider.  
1. That He ſuffered; this He did from the Cradle to the Grave, from the Cratch to the Croſs. The whole Hiſtory of his ſufferings are recorded at large in the Four Evangelists; all comprized in theſe words; *He ſuffered under Pontius Pilate. was crucified, dead and buried.* Whence Note.

1. The who. *He.*

2. The what. *Suffered.*

3. By and under whom. *Pontius Pilate;* one of the Chief to be noted in that foul murder;



murder; For he was the Magistrate then in being, the Judg who swayed the whole Bench, although the People sway'd him.

4. What manner of death he suffred. *Was crucified.* Which is marked out in Scripture for an accursed death; wherein was both pain and shame, and that to the highest aggravation of his sufferings.

5. That he suffred death; *for dead.*

6. That he was really dead; *for buried.*

The words following are not to be understood of any part of his humiliation, but of the first degree of his exaltation. Where by Hell we are to understand the place of the damned. *August. Epist. 99. Ne ipsos quidem inferos uspiam scripturarum locis in bono appellatos potui reperire.* So he. *Vid. August. de Genes. ad Lit. lib. 12. c. 33.* By his descent, we are to understand, that as in his Body he descended into the Bowels of the Earth, so in his Soul separated from his Body: *He descended into Hell. Vid. Dr. Howel's Catechism. in Locum. Artic. 3. Edward. Reg. 6ii. Artic. 3. Elizabeth. 1562. and Artic. 1. Vid. August. Epist. 99. Athanas. Symbol. Tertul. de anim. c. 55.* The end of his descending

was to dissolve the power of Hell, *Aug. Epist. 99.* To triumph over Hell, and to fulfil that of the Prophet. *Hos. 13. 14.*

### 5. Article.

*The Third Day He rose again from the Dead.*

This Article presents us with *Christ's* Triumphant return from Death to Life. *Act. 10. 40, 41. 1 Cor. 15. 4. 2 Cor. 5. 15.* Whence we may observe,

1. That he is risen.
2. That we shall rise.

For, *Resurrexit solus, sed non totus.* He is *Primitia dormientium,*

### 6. Article.

*He ascended into Heaven. And sitteth at the right hand of God the Father Almighty.*

In this Article is noted to us *Christ's* Exaltation into Heaven, and his investing with all Power and Rule, for the Father did put all Authority into the Sons hands; and as Kings at their Inaugurations give gifts to Men, so did He. *Act. 2.*

33, 34, 35, 36. *Act.* 1. 9. *Ephes.* 4. 8, 9,  
10. *Philip.* 2. 9, 10. *Colos.* 1. 16, 17, 18.  
*Colos.* 2. 10. *Matth.* 22. 44. *Luc.* 22. 69.  
*Rom.* 8. 34. *Ephes.* 1. 20, 21, 22.

### 7. Article.

*From thence He shall come to judg both  
the quick and the dead.*

This Article speaks of *Christ's* second coming at the end of the World, and the Consummation of all things; a coming much differing from the first; then he came as a Lamb, now as a Lion; then in weakness, now in Power; then in ignominy, now in glory; then in the Cloud of our Flesh, now in the Clouds of Heaven; then to be judged, now to Judge. *Note* 1. Who shall come, *He.* 2. Whence, *from Heaven.* 3. When. No time set, it is certain come he shall, but most uncertain when, *Latet ille dies, ut observentur omnes.* 4. What to do, *To judge.* 5. Whom. *The quick, and dead.* *Act.* 10. 38. 40, 41. *Rom.* 2. 16. *2 Tim.* 1. 8. *Jam.* 5. 9.

### 8. Article.

*I believe in the Holy Ghost.*

This

This Article is touching the third Person in the sacred Trinity, the Author of Man's Sanctification; wherein we are to Note,

1. The Divinity. *I believe in*, which we could not do, was he not God.

2. His Nature. *A Spirit*, an holy Spirit.

3. His Nature and Office both. *Holy*.

1. He is so. *The highest Holy*.

2. He makes us so. He is *Spiritus Sanctus*, & *Spiritus sanctificans*.

1 Cor. I. 21, 22. 1 Pet. I. 2.

## 9. Article.

*I believe there is an Holy Catholick Church, which is a Communion of Saints.*

As the other Articles were touching God, and the chief works of God,

Creation,	{ attributed to	the Father.
Redemption,		the Son.
Sanctification,		the holy Ghost.

So this and the following Articles are touching the People of God; called a Church, or the Lords People, Catholick, for time and place. Apostolick, for faith and government. Holy and a Communi-

on

on of Saints, because sanctified in Baptism by the holy Spirit, and dedicated to the service of God, which is an holy service.

*Note* 1. There is a Church.

2. There is but one.

3. It is distinguished from other Societies, by these badges or marks.

1. Holy.

2. Catholick.

3. Apostolick.

4. A Communion of Saints.

*Ephes.* 4. 15. *1 Cor.* 10. 16. *Heb.* 10. 25.

*1 John* 1. 7. *Ephes.* 1. 3, 4. *Ephes.* 2. 21.

*Colos.* 1. 22. *Isay* 54. 2. *Psal.* 87. 4. *Act.*

1. 8. *Ephes.* 2. 14. *Revel.* 5. 9.

10th. 11th. 12th. Article.

*I believe there is a Remission of Sins, Resurrection of the Body, and a Life Everlasting.*

In these last Articles are contained the priviledges, and special immunities of the People of God.

1. Touching the Soul. *Remission.*

2. Touching the Body. *Resurrection.*

3. Touching both. *Life Everlasting.*

*Amen.*

*Amen.* So it is. I believe, Lord help my unbelief.

*Note* here once for all, that a very great part of the Service-Book, or Common-Prayer, may be resolved into this *Creed*, and was the Method of the Common-Prayer warily and considerately observed, the Apostles Creed would need no other explication then what the Church in her Liturgick Office hath in one part or other, one office or other clearly made out to our hands. I am very confident the Service-Book cannot be faulty in any one thing, unless it will be confest that this confession of faith, according to which most of the Service is composed, be faulty also.

1. The *Te Deum*. The *Athanasian*, and the *Nicene* Creeds, are but explications of this, and the growth of heresies in the Church, gave the occasion to those explications, that the Members of the Church might be the better secured from the infection of them. 2. The *Gloria patri*, &c. so often repeated, is but a shorter confession of the Trinity, which this Creed teacheth us to believe in. 3. The Lord have mercy. Christ have mercy, &c.

Lord

Lord have mercy, &c. which is the lesser Litany, used in all Divine Offices, is of the same use and design. 4. The greater Litany, which begins, *O God the Father of Heaven, &c.* is, as to the first part of it, the very same; and those passages in it, which some scruple at, *By the mystery of thy holy Incarnation, &c.* is but a pathetic enumeration of all those acts and passages of our Redeemer mention'd in this Creed, by which we pray for deliverance, and without which our deliverance we pray for could not possibly be obtain'd. 5. Many of the Collects, Epistles, and Gospels for the Dominicals, and Festivals may be reduced to this Creed, and may serve for a clear explication of it. As that for *Trinity-Sunday* to the whole Creed. The Prayer for Rain. In time of dearth and Famine, with many other Collects, to the first Article. The last Prayer but one in the Visitation of the Sick, to the second Article, as also many other Prayers and Collects. The Collects for the Annunciation and the Nativity, to the third Article. The Collect for the Sunday next before *Easter*, and  
the



the first Collect for good Friday, to the fourth Article. The Collect and Epistle for *Easter-Even*. The Anthems, Collect, Epistle, and Gospel for *Easter Day*, for Munday and Tuesday in *Easter-Week* for the first and second Sunday after *Easter*, to the fifth Article. The Collect, Epistle, and Gospel for *Ascension-Day*, and the Collect for the Sunday after *Ascension*, to the sixth Article. The Collect for the first Sunday in *Advent*, to the seventh Article. The Collects, Epistles and Gospels for *Whit-Sunday*, Munday and Tuesday in *Whitsun-Week*; and the second Collect for good Friday, to the eighth Article. The Collect for the 22<sup>th</sup>. Sunday after *Trinity*, for all the Festivals of the Apostles and Evangelists, especially for all Saints, to the 9<sup>th</sup>. Article. The Confession and Absolution at the beginning of the Service-Book, the Absolution and following Collect in the Visitation of the Sick. The general confession in the Office for the Communion, and the Absolution, together with many other Collects and Prayers, to the tenth Article. The most part of the Office for the Burial of the dead,

dead, and many other passages in the Service-Book, as the Collect for the second Sunday in *Advent*, to the eleventh and twelfth Article. Hither all the Festivals touching Christ, the Apostles, and Evangelists, together with the Collects, Epistles, and Gospels, proper Lessons, and proper *Psalms* may be reduced; and may serve not only to explain every Article in the Creed, but to imprint it in our memories, that it may have the greater influence upon our lives: So that I very much wonder that any People can be offended at the Service-Book, it being of so admirable contrivance, and so singularly useful, would People but follow, and observe as well, as follow the Churches method. I could easily reduce the most of it to the Lord's Prayer, Apostles Creed, and Ten Commandments.

After the Minister hath rehearsed the Articles of the Faith; The sick Person is to return this Answer.

*All this I stedfastly believe.*

That by it, the Minister may be assur'd that the sick Person believes as a Christian ought to do, and so may proceed to the

the other part of the Office in that order,  
as the Church directs.

Rubrick.

Then shall the Minister examine, &c.

*Note.* It is not enough that the sick Person declare his assent to all the Articles of Faith contained in the Creed, but that his faith may appear sound and sincere, and be in some sort evidenced to the Minister, that so it is, by the fruits and effects of it, the Minister is to examine him further, touching his life and conversation. 1. Touching his charity, without which a bare profession of faith is nothing worth, *Fides non est fides nisi charitate formata*. As charity will accompany us to Heaven, so there is no hopes of going to Heaven without it. The sick Person, when he leaves the World, must forgive the World, and, as the *Athenian* turn'd his Cup of Poyson into a Cup of Charity, so a dying Christian should digest every injury done to him, and requite it with a kindness, rather than meditate a Revenge, as did our late glorious Martyr

Martyr King *Charles I.* of blessed memory, whom I should commend for the only President of this kind, most signally imitable, only we have a fairer original pattern of Charity to transcribe after, and that is, our blessed Saviour, who, when he was nailed to the Cross, was, *Liber charitatis explicatus. Patebant viscera per vulnera.* As he commended forgiveness of injuries to us for an Aphorism. *Matth. 6. 14, 15.* making our pardoning others to be as a condition annexed to Gods pardoning us. So he inforc'd it on by his own practise. *Luk. 23. 34.* *In persecutione positus pro persequentibus orabat;* what his last and dying words were in *Cruce*, such should be ours in *Extrema hac luce.* He dies desperately, who dies uncharitably; how can he expect forgiveness from God, who forgives not Man? The parable of the *Servus nequam.* *Matth. 18. 33, 34.* may caution us to let go wrath and malice, before we leave the World. 2. The sick Person is to be examin'd, how he stands disposed to make satisfaction to those he hath done injury to. For without this, Repentance will not

C

profit

profit, because it can hardly be true and sincere without restitution. *Fingitur non agitur. Non remittitur peccatum nisi restituatur ablatum. August. Epist. 5. Chrysost. Homil. 15. in Matth.* Now in the business of restitution, it is intended only so far to be made by the Sick party, as that the party injur'd may be no looser by him. That he restore what he took away, if it be possible. *Ezek. 33. 14, 15.* if not that, yet to have a will and heart so to do, God will accept of a *Quod potuit*, so far as we are able in such a case. *Pro facto reputat Deus, quod homo quidem vere voluit, sed non valuit adimplere. 2 Cor. 8. 12.* If a Man does according to his ability, that shall be accepted at Gods hands, and rewarded, neither shall that be expected from him, which he is not able to do. Now in regard of a late prejudice against Ministers, and their maintenance, which bad Men, by the advantage of bad times have contracted, People have been more inclined to injure, rob, and defraud their Ministers than any other, to the very great scandal of Christian profession, therefore it is not amiss in this place to give some  
account

account of mortuaries which are still in force : by *Statut. 21. Henri. 8vi. c. 6.* the end of them, and how they became due ; it was upon a general presumption that the deceased party did fail in the payment of his dues to the Minister. *Vid. Haman Lestrange*, Alliance of divine offices. pag. 304. *Dugdal. descript. Warwick. pag. 679.* Lastly, The Minister is to exhort the sick Person to settle his Estate, a thing better done in time of health, than when they come to dye, they may have nothing else to think on, but to secure their future estate ; indeed a minutes time lost in this extremity, may loose a Man Heaven. Therefore in time of health, let a Man set his House in order, and not defer it till the evil days come. The only full imployment for a sick Man is to prepare to dye, which should be the work of his whole life, but now he is to intend it and nothing else, make it his *Hoc age*, his *Unum necessarium*. In his life time, and time of sanity, he should keep his Lamp burning, and prepare his Oyl, but *in extremis*, he should trim it, and get it in a readiness, that he may have nothing to do, but to

go forth to meet him, when the Bridegroom calls. Again, the Minister is to exhort the sick Person, if he be of ability to be liberal to the poor; For this is to have mercy upon our own Souls: In not forgetting the Poor, we remember our selves. This is *Christum scribere heredem*, to make Christ our Heir. *Manus pauperis est thesaurus Christi*. The poor Man's hand is Christ's treasury. When the poor receives from us, Christ stands by, and reaches out his hand to receive with them. *Mat. 25. 40*. This is *Ars quastuosissima*. For by thus parting with the Riches, which we cannot keep, we may gain those Riches, which we cannot lose. *Quas dederis solas semper habebis opes*. This is not to throw away our Riches, but to lay them out with such prudence, as to make friends of the unrighteous Mammon. *Luk. 16. 9*. This is to make provision for our future estate, by so using the fading wealth, which is intrusted to us here, that when these transitory comforts forsake us, we may be received into Heaven. A duty very necessary at all times, but most needful then, when we are going to give up our accounts.



counts to God : for nothing seems more powerful to procure absolution at God's hands, than liberality to the Poor. *Mat.* 25. 34, 35. Our charity cannot be compleat without this, it is not enough to forgive injuries, but to give almes; this is called doing good, and they, in whom this grace hath abounded, are said to be rich in good works. *1 Tim.* 6. 17, 18, 19. What we do for the poor, we do for our selves too, more for our selves then for them; this is to do our selves good, this is to lay up for our selves; this is to lay a sure foundation, and to make a sure and certain ground work of the uncertainty of Riches. Our good works are our only moveables, which shall follow us to another World, and no time more seasonable for them then sickness, when we are packing up to be gone. As Charity is *Vita Sanctorum*, so is it *Comes defunctorum*. But he who desires more upon this argument, let him read Bishop *Andrew's* Sermon, on *1 Tim.* 6. 17, 18, 19. and his Funeral Sermon, on *Heb.* 13. 16. There is only one thing more I am to account for, and that is the sick Persons special confes-

sion of his sins, if he feel his Conscience troubled, and the Ministers Personal absolving of him, if the sick Party humbly and heartily desire it. Touching the first, it cannot be meant of that auricular confession, which is corruptly practised, for no more is intended by it, then that the Minister should contribute his utmost aid and assistance towards the removal of that great burden of guilt, which by reason of sin may lie upon the sick Man's Conscience. This the Ministers ought to do, for this very end and purpose is the Ministry of reconciliation committed unto them, they have a Commission granted them to give reconciliation, peace, pardon, and absolution to sinners, upon their sincere repentance, and renewing of their lives. And the Tenure of their Commission is this, That God hath used *Christ* as a means to make peace between Him and the sinful World, not by pardoning their sins, whilst they remain in them, but by admitting them to repentance, by calling them, and using admirable methods of mercy in revealing himself unto them; which word of reconciliation

hation is put into the Ministers hands, that they may upon all needful occasions make known the means of grace, and advise and perswade all who need it, especially the sick and grieved in conscience, to make use of it. The Ministers employment is to be as Negotiators for *Christ*, to supply *Christ's* place on earth, and to treat with Men after the same manner, as *Christ* did when he was upon the Earth, by calling them to repentance, and beseeching them to reform their lives, and make themselves capable of the return of God's favour to them. 2 *Cor.* 5. 18, 19, 20. When the Minister hath done this, and the sick party hath received some large measure of satisfaction from him, then upon his serious and unfeigned repentance (if it be desired) he is to give him absolution, saying, *I absolve thee, &c.* But here we are to take notice, that there are three opinions, touching the Ministers absolution. 1. That it is only operative and precarious: So in the Absolution for the Communion-Office. 2. That it is only declaratory pronouncing the Penitent absolved, by applying God's pro-

mises to the signs of his contrition: So  
 in the Absolution at the beginning of the  
 Service-Book. 3. That it is Authorita-  
 tive, as deriving Power and Commission  
 from God, not only to declare the party  
 absolved, but to absolve him in words,  
 denoting the first Person, so in this Office  
 for the Visitation of the Sick; not that  
 the Minister can absolve any whom God  
 absolves not, or that any sick Person can  
 receive any benefit of absolution, but up-  
 on the condition of his sound and sincere  
 repentance. The power of absolution is,  
 1. Absolute and original, which belongs  
 only to God. *Mark 2. 8.* 2. Delegate,  
 and in the Charter of the Church, be-  
 longing to the Ministers, and them only.  
*Matth. 16. 19. Matth. 18. 18. John*  
*29. 23. Vid. Bishop Andrew's Serm. in*  
*Lacum.* See the Form of Ordination of  
 Priests. *Vid. Montag. Appell. Caesar. cap.*  
*35. 36. Vid. Fisher Visitation of the Sick*  
*upon the Service-Book, lib. I. c. 16. Vid.*  
*Reeve B. D. his Christian Divinity out*  
*of the Service-Book. cap. 63. Vid. Bishop*  
*Morton, in his appeal. pag. 270. Sacerdos*  
*titur ipsissima Christi potestate in remis-*  
*tendis*

tendis peccatis. Bullinger in Diatrib, pag. 267. Sacerdos absolvendo confitentem pronuntiat absolutum non remittit peccatum. Sacerdotes dimittunt ostendendo, & manifestando; habent se ad modum demonstrantis, non directe, sed dispositive, ea adhibent per qua Deus dimittit peccata, & dat gratiam. Aliter Deus solvit, vel ligat, aliter ecclesia. Vid. Montag. appell. Casar. cap. 36.

Our Lord Jesus Christ, &c. Note, This absolution is grounded on *Matth. 16. 19. Matth. 18. 18. John 29. 23.* And here the Minister first prays to God to absolve before he absolves himself, and what he doth he doth in the Name of the Trinity, acts so far as he receives Power and Commission from the Trinity, and no further.

Rubrick.

And then the Priest shall say the Collect following,

Let us Pray.

O most merciful God, &c.

Note. This is the Principle and chief Prayer in the Office, every word grounded

ed upon Scripture, and therefore, *Let us pray*, is prefixed to make the Minister and People present, more intent upon it, and serious and fervent in it. It is grounded upon many clear Texts of Scripture, not only the Materials of it, but the very phrase is taken out of the Scripture. *Jam. 5. 14, 15. Heb. 8. 12. Psal. 51. &c.*

Rubrick.

**When shall the Minister say this Psalm.**

*Psal. 71.*

*Note.* This *Psalms* is a Prayer for deliverance in time of distress, which happens to a Man in the latter end of his life; and therefore very fitly is it made to bear a part in this Office.

*Paraphrase.*

*Vers. 1. Lord, all my trust and confidence is in Thee; I trust not in any secular aid, but depend upon Thee only: Let not my dependance on Thee be disappointed and frustrated.*

*Vers. 2. Thou art the Patron of all, who  
are*

are in distress, and hast promised relief to all, who constantly wait on Thee for it; Lord grant me a portion in this thy promised mercy, and let thy faithfulness and mercy give me a seasonable deliverance at this time.

Vers. 3. Be Thou my sure place of retreat, to which I may resort in this time of danger, and grant me the performance of that mercy, which Thou hast promised to all, who constantly depend upon thee for it.

Vers. 4. Keep me out of the snares of the wicked, and let not the enemy of Souls have any advantage over me, nor approach to hurt me.

Vers. 5. I have ever depended, and relied upon Thee, as thy Creature and peculiar Client.

Vers. 6. I acknowledge it thy work of continual protection, by which I have been supported every hour of my life, and it is of thy primary gift, that I ever had any being in the World, for both which I am obliged continually to bless thy Name.

Vers. 7. Some carnal Men may wonder to hear me talk of relief from Heaven, who am brought so low in the eye of Man; but yet I am not disheartned at this, I know whom



*I trust, and there is no security like my dependance upon Thee;*

*Vers. 8. Therefore be pleased to send me relief, that so I may be able to confute those vain Men, and divulge to others the glorious advantages of thy service;*

*Vers. 9. Reject me not, O God, now I am in the Wane of my Age, feeble, and destitute of strength, for I have none to flie unto, but Thee only.*

*Vers. 10. and 11. Refute the obloquies of those, who look upon me as a Person forsaken of God, and confute their rash descants upon me, by sending me a most gracious deliverance.*

*Vers. 12. Arise speedily, O God, to my relief, who have no other dependance but on Thee.*

*Vers. 13. So shall those vain Persons be brought to shame, by seeing themselves frustrate and disappointed.*

*Vers. 14. What-ever they talk and discourse, they shall not drive me from my fast and sure hold, nor from proclaiming to all Men the exceeding goodness of that God, on whom I wait. The less reason they conceive I have so to do, still the more will I magnifie*

hie thy greatness, and profess my dependance on Thee.

Verf. 15. My mouth shall number thy faithful and gracious dealings toward me, though I know not the number of them; I will spend my whole life in this task, and when I have so done, I will confess my self to fall far short of giving Thee thy due praises, for thy goodness towards thy Servant is infinitely above the imperfect measures either of my valuation or expression.

Verf. 16. What-ever I do, or undertake, shall not be in any confidence of my own strength, but in a full reliance on thine; I will never talk of any security, but that which I hold by thy free mercy and fidelity, by which thou art obliged to perform thy promise, and never to forsake those who depend on Thee.

Verf. 17. Blessed God, I have had experience of thy wonderful acts of power and goodness towards me from the first part of mine Age, and I have made declaration of them accordingly.

Verf. 18. Do not now with-draw from me in my declining Tears, wherein I most stand in need of thy support, but afford me  
matter

matter of continual acknowledgements, that I may proclaim thy attributes to many more than yet I have done, and live to be an instrument of bringing in those to thy service, who are not yet born.

Verf. 19. How infinitely great, O Lord, is thy bounty? How glorious are thy works of power and goodness? There is none, that can in the least be compared with thee.

Verf. 20. Thou hast suffered me to fall into great afflictions and distresses, yet I doubt not either of thy power or will to restore me again, and to rescue me out of the lowest, and most disconsolate state.

Verf. 21. Thou canst return upon me in mercy, and bring more comforts than thou tookest away, by turning thy face from me.

Verf. 22. For this, and all thy rich mercies will I in most solemn manner exalt and praise thy Name, O thou great and only God of Heaven, who thus graciously revealest thy self to thy People.

Verf. 23. And this shall be to me the most joyful employment in the World, joy to my tongue, being honoured to be the instrument of thy praises, joy to my very life being rescued by thee from such present dangers.

Verf.

Verf. 24. *And as it shall be the most pleasant, so the most constant imployment of my life, to declare thy mercy, and the performance of all thy good promises to me, in securing me from so great a danger, and sending me so gracious a deliverance. For which, and for all. Glory be to the Father, &c.*

*Halleluiah.*

*Adding this.*

O Saviour of the World, who by thy Cross, &c. John 3.17. 1 Pet. 1.18, 19.

*Then shall the Minister say,*

The Almighty Lord, &c. Psal. 18. 1. Philip. 3. 10, 11. Act. 4. 12.

*And after that shall say,*

Unto God's gracious mercy and protection, &c. Numb. 6. 24, 25, 26.

*Note.* Here are now added to this Office four admirable Prayers composed in the very Scripture-phrase.

1. For a sick Child.
2. For a sick Person, when there appeareth small hope of recovery.
3. For

3. For a sick Person at the point of departure.

4. For Persons troubled in mind, or in conscience.

All which Prayers may with a very little pains taking be clearly, and almost verbatim extracted out of the Scriptures; in all which I cannot enough admire, as the Churches prudence in their composition, so also her care in making so necessary a provision for all Persons, who are any ways grieved or afflicted.

### *The Communion of the Sick.*

Rubrick.

For as much as all mortal men be subject, &c.

*Note.* The Communion is to be received by every Parishioner at the least thrice a Year, whereof the Feast of *Easter* to be one. *Can. 21. Eccles. Anglican.*

The administration of this Sacrament to Christians *in extremis*, was reputed by the Primitive Fathers a very necessary dispensation, so necessary, that they indulged it

*Nicen. Can. 13. cod. Eccl. univers.*

it

it in that extremity, to such as were excommunicated by the censures of the Church. *Concil. 1. Nicen. Can. 13. Bucer* saith, this Office is framed according to the Rule of Holy Scripture. *Censur. pag. 487.* The *Argentine* or *Strasburgh* exiles had in their Liturgy an Office intituled, *De Eucharistia ministranda agrotis.*

The Communion for the Sick is used in most reformed Churches, when any sick Person desireth it, and the same provision is made for a number to Communicate, as is here made in our Rubrick. *Vid. Durel.* Conformity of other reformed Churches with the Reformed Churches of *England.* *pag. 49.* Mr. *Calvin* pleads very much for it. *Epist. 361. 363.* This is *Ultimum Viaticum.* *Vid. Dr. Sparrow. Rational. pag. 333, 334, &c.* It is to be administred to all dying Persons desiring it, in case they are found fit to receive it. *Vid. Cyprian. Epist. 54.* The Sacrament is a great defensative in the last Hour, when the Devil is doing his last and worst. *Vid. Concil. 4. Carthag. Can. 76, 78. Concil. Auras. Can. 3. Concil. Vaf. 2. c. 2.* See more in *Dr. Sparrow's Rationale.*

## The Collect.

*Almighty ever-living God, Maker of  
Man-kind, &c.*

*Note.* This Collect or short Prayer is  
fitted to this Office, and grounded upon  
*Heb. 12. 5, 6, 7, 8. Pro. 3. 11, 12. 1 Thes.  
5. 23.*

## The Epistle.

*Heb. 12. 5, 6.*

## Paraphrase.

*My Son kick not at God's punishments,  
but make that use of them, for which they  
are sent, neither be discouraged and dis-  
heartned by them. For it is an effect in God  
of Paternal love, that on his beloved Chil-  
dren and Servants, he inflicts punishments  
for their farther amendment, and it is an ar-  
gument of his approving them for his own,  
that he dealeth thus sharply with them.*

## The Gospel.

*John 5. 24.*

Para-



## Paraphrase.

*This is so perfectly the will of God, who is the Father of our Lord Jesus Christ, that I must tell you, that if you believe in Christ, and entertain his Doctrine as the message of God, thereon depends your Eternal well-being, by this means you shall escape Eternal Death, and attain Eternal Life.*

## Rubrick.

**After which the Priest shall proceed &c.**

**Note.** What follows are partly Rules and Directions, how and in what order the Minister is to proceed in the Communion Office for the Sick. For Ministers, who are to bring the People to a Rule, should keep themselves to an established Rule, and not go some one way, some another. Partly they are comfortable applications to be made to the sick Person, in case by reason of some just impediments the Sacrament cannot be administered in that extremity; in such a case, the Minister is to tell the sick Person, that if he be a sincere Disciple of Christ, so

D 2

believing

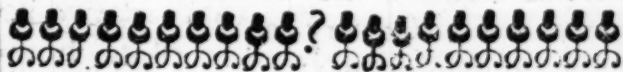
believing the Doctrin of Christ, as to obey it also, embracing all his promises upon the same terms as they are made, not only assenting to the truth of them, but undertaking the performance of the conditions of them too; If he transcribe *Christ's* Doctrin and Example, so as that both may have an influence upon his life, if he sincerely and unfeignedly repent of his sins, and depend upon Christ, and him only for salvation, resigning up himself wholly to him; This is undoubtedly to eat the flesh of the Son of Man, and to drink his blood, this is to be a member of Christ, and to be interested in that spiritual and endless life, which Christ came to bestow upon all true believers, and godly livers. He, who departs the world with these assurances, shall receive no prejudice as to his future estate, however it may so happen as to die without receiving the consecrated Elements of Bread and Wine into his Mouth. For he that believeth in Christ, embraceth his doctrin, and is sincerely his Disciple, shall undoubtedly live for ever. *John 6.47.*

## Rubrick.

**In the time of the Plague, &c.**

*Note.* Note, Ministers are to visit the Sick by this Rule, be the Disease never so infectious, but there is an indulgence granted them as to this particular danger.

*Can. 67.* Yet God forbid any Minister should decline this most Christian and needful Office, meerly intending his own private safety more than the Sick-mans Eternal welfare; For undoubtedly God is able to protect his Ministers from all infection, when they are sincerely discharging their Office, and (provided they do not presumingly tempt God) decline no dangers for the good of Souls.



## POST-SCRIPT.

*Christian Reader,*

**I**F any seducing Teachers have told thee either in their private suggestions, or popular Sermons, that the Common-

Prayer is nothing but the Mass-Book turned into *English*, and that it is *Popish* all over, if not worse; I desire thee to take notice once for all, that they have told thee as great an untruth as ever was told by any but the Father of Lies; and when thou shalt see Popery it self clearly confuted out of the Common-Prayer, I desire thee to be so kind to thy self, as to lend no Ear for the time to come to such notorious Preachers of Lies; if thou hast any value at all for thy precious Soul, have nothing to do with these precious Seducers, who have found out such a pious policy to delude the vulgar, as to carry the Doves Eye in the Serpents Head. Now before I proceed to bring forth the Service Book to the Confutation of Popery, I think it very requisite, first, that it be resolv'd on, what Popery is not, and then what it is, for I have observ'd a very strange humour predominant amongst some more peevish *English* of late time, and that is to brand every thing with the infamous name of Popery, which they like not of; and which is not framed up in every respect to please their fancies,

and

and over-dainty Palats. Sure to read the Book of *Psalms*, Chapters for Lessons out of both the Testaments, and Epistles and Gospels, is not Popery; now this takes up the greatest part of our Service-Book; If to read the Bible, and so to read it as the Church prescribes, that is, so as to edifie most by the reading of it, be accounted Popery, I profess my self so much for this Popery, as I could wish there were more Papists; As for those Apocryphal Chapters we read, I am satisfied that the Church enjoyns them to be read only for example of life and instruction of manners, but doth not press them to be applied to establish any Doctrine by. *Artic.* 6. The Texts of Scripture set before the Service-Book, is not Popery, unless the very Scripture be Popery; neither is the following Exhortation, Confession, and Absolution, the Lord's Prayer, and the following Responses, Popery, for all are grounded upon, and taken Verbatim out of the Scripture. The *Te Deum*, the *Gloria Patri*, the three Creeds are not Popery, unless the Confutation of *Arianisme*, and other gross Heresies of the *Greek Church*

be Popery. The 95th. Psalm. The *Benedicite*. The *Benedictus*, Psalm the 100. The *Magnificat*, Psalm the 98th. The *Nunc dimittis*, and Psalm the 67th. and all the Responses following are not Popery, for they are all the very Scripture, either taken thence, or may be reduced thither. The Collect for Peace. The Collect for Grace. The Prayers for the King, for the Royal Family, for the Clergy and People. The Prayer of St. *Chrysostom*. The grace of our Lord *Jesus Christ*. The Collects at Evening Prayer, for peace, for aid against all perils. The lesser and larger Litany, with the following Prayers and Responses. The Prayers extraordinary for Rain, for fair weather. In time of Dearth and Famine. In time of War and Tumults. In time of any common Plague or Sicknes. The Prayers in the *Ember-weeks*. The Prayer for the High Court of Parliament. The Prayer for all conditions of men; And the Thanksgivings extraordinary, are not, cannot be Popery, unless the Lord's Prayer be Popery, and St. *Paul's* exhortation, 1 *Tim.* 2. 1, 2. be Popery, to which they may be all reduc'd.

The

The Collects, Epistles and Gospels to be used throughout the Year, have nothing Popish in them; nor any one of the offices following any one thing tending that way. Some things we have, which the Church of *Rome* may have in her formula's, but we have them not, because *Rome* hath them, but because they are agreeable to Scripture, because the antient Liturgies had them, because they were used in the Church before Popery was in the World. The Church of *Rome* hath many novel devices which we have not, but have rejected as frivolous, erroneous, and of too late a date to be retained in our Service. So far as they hold with the ancient Church, we hold with them, and so far as they have departed from the ancient Church, we have departed from them. Indeed our Service-Book is a good defensive, not only against all other heresies, but against all *Romish* novelties whatsoever. What are those things then which the most severe and rigid enemies, in appearance to the Church, or rather Papacy and Court of *Rome*, quarrel at, as *Popish*? Give me leave to name them, only



to put the same Persons to the blush, who quarrel at *Popery*, and yet equally disgust the Common-Prayer-Book wherein it is confuted, and so tell the World that they are Protestants in shew, and *Papists* in reality. 1. To hold the *Pope* Supreme, is taken for grand *Popery*, and the chief hinge on which all other *Popish* errors depend : Now the Common-Prayer in all its Collects for the King, acknowledges the King to be Sovereign and Supreme; and in the form for Ordination of Ministers, the Oath of Supremacy is to be taken by all who enter into holy Orders, to acknowledg the Kings Supremacy, in all Causes, and over all Persons, as well Ecclesiastical as Temporal. See more. *Can. 1. c. 2. Eccles. Anglican. Artic. 37. Eccles. Angl.* Here it may be demanded, whether those Persons are to be taken for Protestants, or not rather to be suspected for *Papists*, who will not take the Oath, wherein the Kings Supremacy is asserted. 2. To hold an infallibility, and that the Church cannot erre, is said to be another Branch of *Popery*. By the Common-prayer in the first general confession  
of

of sin, we are taught to say, *We have erred and strayed from thy ways like lost Sheep*; and never had we so just cause to say it, as since we left it off: besides, that Churches and Councils may err, is plain. *Can. 19. and Can. 21. Eccles. Anglican.*

3. To hold Transubstantiation in the Sacrament, (a term which many are frightened at, though they know not what it means) is looked upon by some as a very gross piece of *Papery*. Whereas our Common-prayer Book, in the very words wherein the Minister delivers the Consecrated Elements to the people, as it holds a real presence of *Christ's Body and Blood* in the Sacrament, saying, *The Body of our Lord Jesus Christ which was given for thee, &c. The Blood of our Lord Jesus Christ which was shed for thee, &c.* So it seems to shut the Door against Transubstantiation, in saying, *Take and eat this in Remembrance, &c. Drink this in Remembrance, &c.* Noting it to be a Commemoration only of his sufferings in his natural Body upon the Cross, however spiritually his Body and Blood are both exhibited and participated in the Sacrament.

ment. Again, our Church is expressly, both in her Book of Homilies, and in her Articles against Transubstantiation. *Artic. 28.* Indeed the form for administration in the late Directory, did rather officiate towards the error of Transubstantiation, then the form in our Common-Prayer-Book. 4. To withhold the Cup of blessing from the People in the Lords Supper, is looked upon by some as a very gross *Papist* error, especially by those who have neither given the Bread nor the Cup to the People for many Years together; Now our Common-Prayer-Book expressly enjoynes the Minister to give the Communion to the People in both kinds; and our Church is urgent in one of her Articles to have it so. *Artic. 30. Eccles. Ang.* 5. To restrain the holy Scriptures from the perusal of the People is branded for *Poper*y, and that by some who have indulged so great a liberty to the People in this kind, that they have abused and wrested the Scriptures to patronize Treason, Rebellion, Sacrilege, and any gross sin whatsoever. Now in our Common-Prayer-Book, that Scripture which is most for edification, is not only ordered to be read in the vulgar tongue, but so ordered to be read, and so sorted out to all the best advantages, that would the People follow the Churches order and method, it is not possible they should be so grossly ignorant as they are. 6. To have publick Prayers in a Tongue unknown to the common People, and to which they cannot understand-

standingly say, *Amen*, is condemned for grand *Popery*, by those who yet have devised a way of extemporary Prayer, and many times in such language too, that it is not possible for People safely to joyn their *Amen* to those Prayers, which they cannot understand; But the Common-Prayer sums up all lawful and necessary requests, in so plain and pious formes, that they may say *Amen* to, and edifie by those Prayers, if they will. 7. To prohibit Marriage to Men in Holy Orders, is voted grand *Popery*, especially by those who have so much invaded the Church-maintenance, that there is scarce sufficient left to maintain the Ministers in a single life; whereas our Common-prayer-Book in the Office for Matrimony, admits all to the holy state of Matrimony, that are allowed of by the Word of God; and the Church of *England* expressly declares the marriage of Priests to be lawful. *Artic. 32.* 8. To indulge Marriage to Persons within the degrees prohibited by the Laws of God, is accounted another branch of *Popery*; But the Common-prayer-Book in the Matrimonial Office, declares against it; and so doth the Church. *Can. 99.* 9. To tolerate the liberty of Divorce betwixt Man and Wife, for more causes than the cause of Fornication; is accounted *Popery*, and yet they did both allow it, and practise it, who profess themselves to be the only Anti-Papists. The Common-prayer now in the Matrimonial Office admits of no such thing; and our Church is very cautious in

in so weighty a matter. *Can.* 105, 106, 107. 10. To obtrude new Articles of faith upon the People, which have no ground in the Word of God, is complain'd of for very gross *Papery*; especially by those who have of late years done it, thrusting upon the People new Doctrines, new Catechisms, new Covenants, which are in many things contrariant to God's Word, and did it with such violence, as to refuse them communion, who refused to submit to these impositions. Whereas our Common Prayer-Book admits of no more Articles of faith than what are contained in the ancient Creeds of the *Latin* and *Greek* Church. And the Church expressly declares for them. *Artic.* 8. and as expressly declares against any thing enforced as a matter of faith, which is contrary to Gods written word. *Artic.* 6. *Artic.* 20. *Artic.* 21. 11. The Doctrine concerning Purgatory, Pardons, worshiping and adoration, as well of images, as of Reliques, and also invocation of Saints; is de-claimed against as very foul and intolerable *Po- pery*; by those especially, who made of late Years Mens lives more bitter then any *Purga- tory*; who drew People off from their subjection and allegiance to their lawful Prince, and pardon'd them when they had done; who de- faced all Images, which were only for decency, and a civil remembrance, with that zeal and fury as if they saw some Religion in them more then ever was intended; and who were so far from the invocation of Saints, that they ran foully into

into the other extreme, obliterating all their annual days of observance, and instead of allowing them any pious and civil remembrance, sordidly reviling them, and disgracing so much as in them lay their very memories and names. However the Common-prayer-Book, and our Church teacheth them no *Papery*, yet both may teach them more civility and moderation. As for a *Papish* purgatory the Common-prayer is against it in the Burial Office, holding the spirits of all, who depart hence in the Lord, to be in joy and felicity : in bliss, though not in their perfect consummation and bliss. As for pardons and indulgencies, the Common-prayer takes notice of none, but only while Men are alive to beg for pardon, and that of God, not for the merit of any Saint, but for the meries of Christ, for most of the Collects conclude, *Through Jesus Christ our Lord*. For worshiping and adoration of Images, there is not one syllable in all the Common-prayer tending that way, but through all the Offices our worship and adoration is terminated in God as the proper object, and offered by Christ as the only Advocate, Mediator and Intercessor. And for invocation of Saints departed, or praying to them, there is no thing so irreconcilable to our Common-prayer-Book : For, through all the Offices of it, we acknowledg no Mediator, Intercessor, or Advocate but *Christ* only, indeed we honor the memorial of some known Scripture Saints, by observing set days, and propounding  
their

their lives as exemplary to us, & we praise God for their holy living here in this World, & happy departure hence, *Articl. Eccles. Anglic. 22.* praying that our lives may be as holy, and our deaths as happy, but we do not pray unto them. If there be any other Tenents (which some are pleased to call *Popery*, for all is *Popery* with some, which they have not a chief hand in the establishment) if they fear Justifying-*Popery*, Free-will-*Popery*, Merit-*Popery*, Supererrogation-*Popery*, Satisfaction-*Popery*, or what *Popery* soever, for they must name it, I fear I have not given the names aright; but if it be *Popery*, that is, a *Romish* error for all that *Rome* holds is not erroneous, let them take the Common-prayer-Book, and Book of xxxix. Articles, and they need look no further for a confutation. Truly I never had yet the confidence which some Men have, to call the *Pope* Antichrist, and the Church of *Rome* the Whore of *Babylon*, and yet the very same Men have fastned the same titles of disgrace upon the Bishops, and Church of *England*; but I could wish the *Pope* more like the Primitive Bishops, and *Rome* more like her Primitive self, that so that Church, & ours may both be reconciled upon such terms of reconciliation, as is consistent with Christian rules; and so upon their union, it is to be hoped another party would be disappointed of their foul ends, who are for the Church of *Rome* and *England* one while, and and another while call them both Whores, only to destroy both, and to set up themselves. Farewel.

THE





# *The (a) ORDER for the Burial of the DEAD.*

Rubrick.

- I. Here is to be noted, that the Office ensuing, is not to be used for any that die (b) unbaptized, or (b) excommunicate, or (b) have laid violent hands upon themselves.
- II. The (c) Priest and Clerks meeting the Corps at the entrance of the Church-yard and going to it, either into the Church or towards the Grave, shall say, or sing.

*Annotat.*

(a) **A**LL Offices to be performed for Christians, living or dead, are to be done according to the custom of the Church, (which is the rule of decency) and according to the order,  
E di-

directions, and appointment of our lawful Superiours, 1 Cor. 14. 40.

(b) These Three are denied Christian Burial: The *First*, because they were never visibly received into the bosom of the Church, for Baptism is *Introitus in Ecclesiam*. The *Second*, because for some notorious crimes, they are by just censure cast out of the bosom of the Church. The *Third* and last, because guilty of so foul a crime, which is directly contradictory to Christian profession; yet ought we to judge charitably of the first, especially when born of believing Parents, and where there was rather the want, than the contempt of Baptism.

The *Second*, we leave to the mercies of God, neither are they absolutely denied the external rites of decent Funeral, when repentance for the faults of such offenders is before their death signified to those, who have power to receive them into the Church upon their repentance, as they had power to cast them out in a legal way for their crimes. But, if they die in a state of impenitency, then these and the last, who in their life and death would

be as *Pagans*, are not judged fit to be as Christians in their Burial. All that authority can do to such Persons, is to put their Carcasses to shame, and to deny them the honour of seemly Sepulture: For, it hath been the practice of very Heathens, *Ægyptians*, *Athenians*, and others, to deny Burial to those, who were notoriously wicked, and self-murderers. *Athenienses decreverunt, ne si quis se interfecisset, sepeliretur in agro Attico.* *August. de civitat. dei, lib. 1.* This difference God himself made in *Jezebel*, 2 *King. 9. 36.* The King of *Babylon*, *Isay 14. 19.* *Jebojakim*, *Jerem. 22. 18, 19.* And the Church hath frequently done the same, by this means, if possible, to keep others in good courses, and to terrify them from committing those horrid acts, which have rendred some incapable of Christian Burial. Those *Grecian* Virgins who feared not death, were yet restrained with the fear of shame after Death; It hath been a usual practice thus to lay open the faults of Persons notoriously criminal, by putting them to exemplary punishments, and denying them the so-

lemnity of honest Sepulture. So *Eusebius* calls it, *Splendidissima Sepultura*, lib. 7. c. 15. *Corah*, who rebelled against *Moses* and *Aaron*, died not the common death of Men, nor was buried after the manner of Men, but went down quick into the ground opening under him. *Numb.* 16. 32. *Baana*, and *Rechab*, who rose up against their Lord, had their quarters set upon Poles. *2 Sam.* 4. 12. *Bigthan* and *Thares* were fairly hanged upon a Tree. *Esth.* 2. 22. So *Abfalom* came to a strange end. *2 Sam.* 18. 14. So *Sheba*. *2 Sam.* 20. 22. All the punishments of Rebels and Traytors now in use are collected and drawn together from the several examples we meet with in the Book of God. Now these exemplary punishments are inflicted upon some to terrifie many, and vengeance is taken in such manner upon such sinners, that the just, *Cum viderit vindictam*. *Psal.* 58. 10. may wash his Feet or Hands in the blood of the wicked. And then do the just wash their Hands and Feet, when by other Mens punishments they learn to amend their own lives. And there is a necessity to make some  
Persons

Persons thus exemplary in their Deaths and Burials. 1. For the punishment of the offence, for sins not corrected are encouraged. 2. For a vindication of the Laws and Authority, against which the offence is. For such a disrespect unpunish'd would in time breed a contempt of all Law, and Authority. 3. For a terrour to others, that other Mens punishments may be our instruction. As *David* intitles his *Psalm*, wherein he reports *Israel's* punishments, a *Psalm* to give instruction, *Psal.* 78.

That Man is desperately a Fool, whom other Mens harms cannot make wise. The Fox was warned when he saw the tracks of other Beasts leading to the Lyons Den, but none returning. So the footsteps of others may be a warning to us, to fix us upon firmer and better Principles, that we do not fall and perish as they did. The Foot-steps of the fallen Angels may check us for our pride. The ashes of *Sodom* admonish us of our filthiness, *Ex eorum cinere fiat nobis lixivium*. The Gibbet of *Hamman*, be an allay to our ambition. *Achans* heap of stones in

the Vally of *Achor*, give check to our Sacriledge. And the fearful examples of *Abſalom*, *Corah*, *Zimry*, *Sheba*, *Judas*, and others, antidote us againſt Sedition, Rebellion, and Treason. *Mirror quorum facta imitatur, eorum exitus nos non perhorreſcere.*

(c) By the Prielt and Clerks, we are to underſtand the chief Miniſter of the Congregation, and his Aſſiſtants, who are either *Clerici*, or *Ministerialis ordinis candidati*; Theſe are, for the more ſolemnity, to meet the Corps, or dead Body, at the entrance of the Church-Yard; which Church-Yard is the uſual and accuſtomed place of Burial, (*Vid. Miſt. Diſtion.*) expreſſed in the *Teutonic*, *German*, and other Languages, by ſuch words, which ſignify Gods Glebe-Land, the Churches Orchard, or Garden; noting unto us, that the dead Bodies are there ſowne like Seeds in the Furrow of the Grave, and ſhall ripen into a fruitful and joyful Harveſt at the Reſurrection. They are ſown in tears, but ſhall be reaped in joy; they are ſown in diſhonour, ſhall be raiſed in glory; ſowne in weakneſs, ſhall be raiſed

in

in power: *1 Cor. 15. 43.* As Trees and Plants in the *Winter*, they are as dead for a time, but shall bud and spring out again at the Resurrection. The *Spring* for the time, the Gardens for the place present us with significant emblems of the Resurrection, sufficient to convince *Heathens* to subscribe to the truth of it. And this is a critical reason given by some, why Christ made choice of the Spring, and of a Garden for the place, both of his Sepulture, and rising again. Bishop *And.* Serm. in *Mark 16. 1, 2, 3, 4, 5, 6.* The *Hebrew* Doctors in their Language express the Place of Burial by a word, which signifies, the House of the Living. The *Greeks*, *Latines*, and others, by words, which signify *Dormitories*, *Dortors*, *Sleeping-Places*, *Places of Rest.* *Euseb. lib. 7. c. 12.* Where the Bodies of God's Servants rest in hope of a joyful Resurrection. A carnal Mans hope is but *Spes Spirantium*, a hope while he breaths, but a Christian Man's hope is *Spes Expirantium*, a hope when he can fetch his breath no longer: *Dum spiro spero*, saith the one, whilst there is breath, there is hope:



*Dum expiro spero*, says the other, when there is no breath, yet there is hope. My flesh doth rest in hope, saith *David*, Psal. 16. 9, And this is the Christian hope laid up in the bosom of every departing Saint and Servant of God, that though his Body and Soul by a natural death, be for a time separated the one from the other, yet they shall meet again at the time appointed in inseparable unions. Now however such consecrated Places are made choice of for the Sepulture of Gods Servants; it is not to be conceived that our Religion teacheth us to call any place holy in it self (since the Temple) only some we esteem of as more holy in their use than others; and these distinctions of places are made only out of a respect to decency and order, and to keep up that honourable esteem, which is due to Christian Profession, and to shew our selves charitably affected towards the remains not of dead Men, but of dead Christians, and those whom we hope one day to see glorious. As we neither scorn the Carcasses of our Friends with the old Troglodites, so neither do we with the old

*Egypti*

*Egyptians* respect them more than when they were informed with a living Soul, but we keep such an even mean betwixt both, in disposing of their Bodies to the Earth, from whence they first came, that we keep as close as may be to the Apostles Canon of Decency and Order, avoiding on one hand the indelible brand of barbarous inhumanity, and on the other hand the more tolerable errour of being superstitious. What a more than common esteem the first Christians had of these Places, where the Bodies of God's Servants sleep in peace, we may be sufficiently taught out of *Eusebius. Splendissima Sepultura*: So *He. lib. 7. cap. 15. lib. 7. c. 10.* And out of *St. Augustine, Curatio Funeris, conditio Sepultura, pompa exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum.* So *He. de civit. Dei. lib. 1. c. 12.* And out of *Origen. Rationalem animam honorare didicimus.* So *He. Cont. Cels. lib. 8.* And out of our own *Sir Henry Spelman, as much as any. de concil. tom. 1. proem.* Yet in making choice of such places for Burial, and using such Rites and Ceremonies, however

in *Origen's* sense we may express a civil honour to Christian Souls departed, in committing the instruments or cases of them honourably to the Grave: We intend them not (saith *Augustine*) as helps to the dead, but only as comforts to the living, shewing how great account we Christians make of Heaven and of a Resurrection. Therefore in this pompous manner are the Priest and Clerks to go before the Corps, either into the Church, or towards the Grave, saying or singing.

John II. 25, 26.

*I am the Resurrection and the Life (saith the Lord) he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.*

*Note,* These words are Christs words to *Martha* touching *Lazarus*, wherein our Saviour told her that he was able to raise the dead to life again, whensoever he pleased. One that is a Believer (said he) and faithful Disciple of mine, such as thy Brother *Lazarus* was, I can, though he be dead and buried, raise him presently to life again. And he, who is now alive, and  
so

so not capable of such a present Miracle;  
shall, if he receive and obey my Doctrin,  
though he dies after the manner of other  
Men, rise again unto life immortal.

Job 19. 25, 26, 27.

*I know that my Redeemer liveth, and that  
He shall stand at the latter day upon the earth;  
and though after my Skin worms destroy this  
Body, yet in my Flesh shall I see God; whom  
I shall see for my self; and mine eyes shall  
behold, and not another.*

*Note,* These are the words of holy Job,  
that Miracle of Patience; Tertullian applies  
them to Christs Incarnation, but the most  
as our Church doth, to the Resurrection.  
The words carry this meaning. What-  
soever terms I am forced to make use of  
to express my grief, yet I know that he,  
from whom I expect my salvation, is li-  
ving, and that after he hath tried my pa-  
tience, he will bring me out of that mi-  
serable condition, to which I am reduced.  
And I may well believe it, since faith per-  
swades me that I must rise again after my  
death, that my Bones shall once again be  
cloathed with Flesh, that in my own Bo-  
dy

dy I shall see the God who I adore, and hear from his Mouth a Sentence favourable to my Innocence. This holy *Job*, who was poor even to a Proverb, was enriched with this singular faith, *I shall see God in my Flesh*, that is, I in my flesh shall see God. *Videbo Deum in carne, hoc est, Deum incarnatum.* I shall see God having taken flesh on him.

1 Tim. 6, 7.

*We brought nothing into this World, and it is certain we can carry nothing out.*

*Note,* That Christianity is an advantageous calling is in one sense most true, for a Christian life with a competent subsistence, is as much as all the wealth in the World. For any thing above sufficiency for this life is no way advantageous to us, for as we brought nothing into the World with us, so neither can we carry any thing out, so that all that, which we do not spend, or use, is lost to us.

Job 7. 21.

*The Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord.*

*Note;*

*Note;* Job being prostrate upon the Earth, for to adore and kiss the hand which struck him, said with sentiments of respect, I came naked out of the womb of my Mother, and shall enter naked into the bosom of the Earth; the bounty of God gave me Riches, Children, Friends, and his Justice takes them from me; the loss, though it be sensible, is welcome to me, since it is he that ordains it, and by whatsoever misfortune he tries my patience, his Name shall always receive praises from my Mouth.

Now the Priest and Clerk go in this pompous manner before the Corps, saying, or singing these places of Scripture; to note the Christians Triumph over Death, and to shew that Christ by his Death and Resurrection hath taken away the sting from Death, and Victory from the Grave; an expression (1 Cor. 15. 55.) borrowed from the Heathen *Romans*, who used to paint Victory (whom they termed a Goddess) in their Ensigns and Banners. The like custom we read observed by the Ancients, *Hieron. Ep. 30. ad Ocean. de Fabiola. Chrysost. Homil. 4. in Hebraeos.*  
 What



What mean (saith the last of these Authors) the bright burning Torches? Do we not follow the dead like Champions? These Followers are the Friends of the deceased, and the People, not the Priest and Clerks; for it was the general voice among the ancients of those who followed their friends to the Grave, *Vale, nos te ordine sequemur*; hence came the word *exequia a sequendo*, from following after; and hence proceeded the custom, which we still retain, to have the Corps carried before, and they who attend it to go behind, thereby figuring, and putting them in mind, that they must all one day follow, the same way, *Una semel calcanda via lethi. Hodie mihi, cras tibi*; now is my turn, to morrow thine. But the Father goes on, What mean the Hymns? do we not thereby glorify God, for that he hath crowned our departed Brother, that he hath freed him from labours, that he hath with himself freed him from fear? All these are expressions of joy, whereby we do in a holy valour laugh at death, *Chryf.* Now what is this, but to shew our selves truly Christian, that we fasten not the anchor



anchor of our hopes here below? that  
 we build not our felicities here upon a  
 sandy foundation, in the dirt and dust, *In-*  
*ter pulices, culices, tineas, araneas, vermes;*  
 whereas should we go with dejected, and  
 down-cast looks, as Men without hopes;  
*Mortem Christi, qua mors superata est, ca-*  
*lumniamur;* we should cast a blemish of  
 disgrace upon the death of Christ, who  
 hath by his death conquered death for us;  
 we should manifest our selves to be so  
 doubtful, as to fasten a lie upon Christ's  
 Resurrection, and so make his Cross, Pas-  
 sion, and Triumphant Resurrection of none  
 effect; in so much that very Heathens  
 would scoff at us, and say, as once they  
 did, (which brought the use of the Cross  
 into Baptism) where is the crucified God  
 in whom ye trust? if he hath conquer'd  
 death, Why do not ye Christians con-  
 temn it? Why glory ye in his Passion,  
 who resent the death of your friends with  
 so much impatience? Your sadness con-  
 futes the Triumph of his Resurrection;  
 certainly he is in the Grave stil, he is not  
 risen, neither hath he taken the sting from  
 the Prince of Terrors (as ye say) seeing  
 the

the death of a friend and relation appears thus terrible to you. Now to prevent the Objections of these Heathens, we bring the Bodies of Christians to the ground in this Triumphant manner, the Priest who is Christs Deputy here on Earth going before, saying, or singing, *I am the Resurrection, and the Life, saith the Lord, &c.* The other Clerks and subordinate Ministers, where so many are, saying after, as representing the dead Party, *I know that my Redeemer liveth, &c.*

### Rubrick.

**After they are come into the Church shall be read one, or both of these Psalms following. Psal. 39. Psal. 90.**

*Note,* These Psalms are admirably chosen by the prudent care of our Mother the Church of *England*, to fit and prepare all her Children living in the bosom of her for the time of their dissolution, and departure out of this life, that they may like the wise Virgins in the Gospel, have Lamps always in their hands, and Oyl in their

their Lamps, and be in a readines to go forth to meet Him, when ever the Bridegroom of Souls shall come. The Psalm's set before us the certainty of death, and the shortness of life, as also many more excellent and seasonable Lessons touching our Mortality, which I shall explain in this following Paraphrase.

### *Paraphrase.*

*Note,* This Psalm was composed by *David* upon the scandal he took at the prosperity of the wicked, whilst himself was in misery; it sets before us the vanity of all worldly things, to be as a motive to repress all impatience in us upon any adversity whatsoever, which may befall us; he commended it to *Feduthun* a skillful Musitian, and Prefect of his Musick.

### *Psal. 39.*

Verse 1. *I have stedfastly resolved with in my self to set a very strict guard over my self, especially over my tongue, which in time of affliction and calamity is most provoked to utter things which are not fit to be*

*F*

*spoken*

spoken, by Persons who have a tender regard to indear the reputation of their Religion. So oft as I see my adversaries, and consider in what a prosperous state they are, it concerns me to keep my tongue well guarded that I do not break out into intemperate, and passionate speeches.

Vers. 2. Therefore I have resolved, that when ever I see them, or hear others discourse of them; I will keep perfect silence, neither using words to vindicate mine own innocence, or to blame their injurious dealing with me; Yet after all, when I thus bridled my tongue, suppressed my sorrow, restrained my passion; I did by this Method of mine but increase my sorrow and passion so much the more, as the Water-course stop't become the more raging, and fire pent in is the more violent to make an out burst.

Vers. 3. So that while I was in this condition, the fire of my passion was heightened into such a degree of heat, that it flamed on, and at last found a vent towards Heaven, so that in all humility, I made my mone to God, and thus addrest my self unto him.

Vers. 4. Lord, if it be thy will and pleasure, that I should live no longer in this world

to discharge that Office whereunto thou hast called me; if my sins have so far provoked Thee, as to think me unfit to be any longer employed, honoured, and owned by Thee here; yet be pleased to grant me this request, which is, that thou wouldst reveal unto me what I must expect more in this world, and that thou wouldst bestow upon me thy grace to fit and prepare my self for it, what ever it is.

Verf. 5. I know my life is very short, a meer nothing compared to thy Eternity; and this is not my State only, but the State of all Men living in the World, who are all as frail, mortal, and almost as short-lived as the meanest Creature; There is not that frailty and fadingness in any Creature, which is not to be found in Man.

Verf. 6. The Life of Man is but as a Picture, shadow, or dream of Life, it vanishesth in a moment, and when we are gone hence, we have no power over those riches, which we have anxiously scraped together here, and must leave behind us; when we have run through all the labours of acquisition, and have nothing visible to interpose betwixt us and our enjoyments, yet then we are uncertain who shall enjoy the benefit of

our labours, whether our selves, our Heirs,  
or our Enemies.

Verf. 7. There is nothing therefore in  
this Life that is worth the patience of our ex-  
pectance, or the solicitude of losing what we  
have acquired. There is only one thing,  
which is the matter of a sober Man's ambi-  
tion, and that is, to be in favour with Thee;  
O God, and to glorify thee in what ever con-  
dition thy mercy shall choose for us.

Verf. 8. Therefore I desire thee to par-  
don my many sins by thy grace, and to free  
me from those punishments which are due to  
them by thy mercy; and let not wicked men  
thy enemies and mine prosper in their wick-  
edness, least they triumph over me and piety,  
and reproach my dependance on Thee as the  
greatest folly; for this will turn to the disho-  
nour of thee and thy service.

Verf. 9. What is hitherto befallen me, I  
take patiently; without either murmuring or  
repining; for I know it comes from thee,  
whose disposals are most wise; and be it never  
so sharp, I am sure it is less than I have de-  
served.

Verf. 10. Yet let it be thy pleasure now to  
set a period to my calamities, that I be not  
utterly destroyed by them.

Verf.

Verf. 11. 'Tis most certain, that when Thou by our sins art justly provoked, the very with-drawing thy favour doth insensibly blast and consume us every way, in our health, and wealth, and beauty, and whatever is most precious to us; so very a truth it is, that we Men, and all that we have are meer nothing.

Verf. 12. O Lord be pleased to hear this sad request, which I now pour out before thee; that seeing my time, and all Mens is so short and transitory in this World.

Verf. 13. Thou wouldst give me a little space of relaxation from my present pressures, and calamities, that so I may devoutly serve and glorify Thee some space of time longer here on Earth, before I depart hence to the Grave, and Land of Forgetfulness, never more to return into this frail and brittle life, to be seen and looked upon by any mortal Eys.

Vid. Dr. Hammond.

### Paraphrase.

Note, This Psalm or Prayer was either composed by Moses, that eminent Prophet



phet of God, who in Gods stead govern-  
ed the People of *Israel*, and conducted  
them out of *Egypt*, or else by some other  
as in his Person, for it reflects on those  
times wherein *Moses* lived, when the chil-  
dren of *Israel* were many Years afflicted  
in the Wilderness, and great Multitudes  
of them untimely cut off for their pro-  
vocations; it sets before us the afflictions  
and shortness of life, together with  
a Prayer for the return of mercy.

*Psal. 90.*

Verf. 1. Blessed Lord God, we have ne-  
ver had any Helper, refuge or place of pro-  
tection to flie unto for aid and relief from  
time to time, but Thee only; Thou hast hi-  
therto been our only defence and safeguard,  
do not now forsake us, and destroy us ut-  
terly.

Verf. 2. Before any part of this World  
was formed by Thee, or the Earth by thy wise  
disposal brought forth the Mountains, thou  
hadst an incomprehensible power and being  
within thy self; by which power this World  
wherein we now live was at first created, yet  
thou remainedst immutably the same before  
it

it had beginning, and so shalt do when it shall have ending: & let thy afflicted Creatures at this time receive the benefits of this thy Holy Power and Mercy.

Verf. 3. Thou art the great and most iust Disposer of all events, when thy Creatures fall off, and make defection from thee: It is just with thee to punish them for their sins, and to return them back to the Earth from whence by thy Creative Power they were at first produced; This was the Sentence passed upon Adam; and according to the same art thou now pleased to deal with many of us.

Verf. 4. And though some in the old World, who were great Offenders, were permitted to live neer a Thousand Years; yet what is that compared with thy Infinity? a Thousand Years considered in thy duration are but as a drop spilt and lost in the Ocean. It is but as a day past and gone, or but the sixth part of it, the space of some hours in the night, which is insensibly past over in sleep.

Verf. 5. As for us Men, we are frail and short-liv'd, our whole Age is quickly at an end, by the course of Nature; but when thy wrath breaks forth upon us, then death

comes as a torrent, and sweeps us away in the midst of our strength; our life is then but as a dream when one awakes out of sleep, a phansie at first, and that soon vanish'd; whilst we live we do but seem to live, death comes and the phansy of life vanisheth.

Verf. 6. Our condition is no more stable and durable than that of the flower or grass of the Field, which, when it flourisheth most, is subject to soon fading and withering, but if the Sickle come, the emblem of thy judgments upon sinners, then it falls in the prime of its verdure; and so do we flourish in the morning, fade and loose our beauty, moisture, life and all ere it be night.

Verf. 7. For by reason of our sins thou art provoked to cut us off in the prime and most flourishing part of our Age.

Verf. 8. Our open and crying sins thou thinkest fit thus to punish with excision; and besides there are many secret sins unknown to Men, but not unknown to Thee, which also provoke thy wrath, and call forth thy vengeance against us, such are our Apostasies, turnings back, dislike of thy Methods in the guiding and governing of us, preferring the satisfaction of our own lusts before an obediential

diential submission to thy Commands; and for such sins as these are we swept away and consumed in a visible formidable manner.

Verf. 9. By reason of our provocations thy displeasure is gone out against us, so that our Tears are suddenly cut off, sooner then one can speak, and that is as soon as one can think, like the Spider, we weave such Webs as the next Broom sweeps away, our Age is spent in fruitless labours, which presently come to nothing.

Verf. 10. Thy Oath being gone out to cut short our time here for our impieties, multitudes of us die before we can advance to more than the seventieth Year of our Age; few live up to eighty, and they who live beyond it, have little joy in their life, being combred with weakness, weariness, and diseases; so that our Age is nothing in respect of true duration, it being but a thought or breath.

Verf. 11. Whilst thus we are daily cut off, the great unhappiness of it, is, that no Man is careful to lay to heart these terrible effects of God's wrath upon us; no Man is so far instructed by what he sees daily befall others, as to be sensible of his own danger,  
and

and the shortness of his life, so as to live well whilst he is permitted to live.

Verf. 12. But (O Lord) be thou pleased to give us this grace, so to instruct us, and convince us of the shortness of our lives, that we may by this consideration be brought to pay that constant reverence and obedience which is due to Thee, and wherein the true wisdom consists: for there cannot be any greater folly imaginable, than to provoke Thee by our sins, and to run the adventure of being cut off by Thee in our sins.

Verf. 13. And (O Lord,) if it stand with thy good pleasure, reverse the sentence of excision, which is gone out against us, let it suffice that thy wrath hath swept away so many of us, vouchsafe at last to be pacified, and reconciled with us.

Verf. 14. We have lain very long under thy wrath, delay not now to afford us the full streams of thy mercy, which we have so long wanted, and impatiently thirsted after; that so for the remainder of our time we may have some matter of rejoicing after so much sadness.

Verf. 15. May the days of our rejoicing hold some proportion with the days of  
our

our mourning, and let our comforts be answerable to our calamities.

Vers. 16. Magnifie thy glorious work of grace and mercy, which is properly thy work, to us and our posterity.

Vers. 17. Shew thy loving kindness, and light of thy countenance towards us, look in mercy upon us, give us thy grace to direct us all our days, and in all our ways, work in us both to will and to do, and then by thy good providence prosper our designs and undertakings. Vid. Dr. Hammond.

Note, Why Gloria Patri concludes this and the foregoing Psalms, I have given my Reasons in another Book upon the Common-Prayer.

### Rubrick.

Then shall follow the Lesson taken out of the Fiftenth Chapter of the former Epistle of St. Paul to the Corinthians.

### Paraphrase.

Note, This Lesson, indeed the whole Office sets forth the peculiar hope of the Church

Church touching the Resurrection of the Dead. Which is *Primarium Evangelii caput*. The Predominant Article that presupposeth all the rest. It is *Nexus Articulorum Fidei*; The tying Knot, upon which all other links of holy Faith depend. By this hand Religion is held up by the head.

1 Cor. 15. vers. 20. *ad finem*.

Vers. 20. All the hope of a Christian is not terminated with this life of his here on Earth, for if it were so, Christians would be the most unhappy Persons, and the most proper objects of compassion in the World. But blessed be God for it, it is much otherwise; for Christ is risen, and he by raising himself raiseth all others with him, as in the consecration of the first fruits the whole Harvest is also consecrate: So that we Christians, who are miserable here, shall be rewarded hereafter; for Christ's Resurrection is a most certain proof of ours. As the Head must rise before the Members, so the Members are sure to follow the Head.

*Christus*



*Christus est typus Christianorum:*

*Christus resurgens non solum est auspex  
& exemplar, sed fide-jussor, & chi-  
rographum nostra resurrectionis.*

*Vers. 21.* As one Man brought death into the World, so another Man brought Resurrection into the World.

*Vers. 22.* For as upon Adam's sin, All, who are partakers of his nature, are concluded under the sentence of his death; so all regenerate believers, who are like to Christ, and belong to him, shall be raised to immortal life.

*Vers. 23.* But yet with some distance of Time shall this be, Christ the first fruits shall rise some time before, and all regenerate Christians shall rise after Him at his last coming to Judgment.

*Vers. 24.* And then at the Conclusion of this World, and of the spiritual Kingdom of Christ in the Church here below, he shall deliver up all his power exercised by Himself, and his Commissioners into the hand of God his Father, having first destroyed all earthly Dominions, pronouncing sentence upon the mightiest, as well as the meanest Men, subdu-  
ing

ing all to his Power, either by their conversion, or their destruction.

*Vers. 25.* For this was the promise, which was made to Christ, *Psal. 110.* that his Spiritual Kingdom on Earth should last so long till God had brought all the World to be subject to Him.

*Vers. 26.* The last Enemy to be subdued by him is death, and that must be therefore subdued, that Men may be raised again from death to life.

*Vers. 27.* The evidence is clear, that God will subdue all enemies and things without exception under Christ, only God is excepted from being so subdued, from whom Christ hath received this power.

*Vers. 28.* And when all things shall thus be brought in subjection to Christ, then shall Christ lay down that Office, which til then he exerciseth, and in which he is conspicuous in his Church. And then shal God Father, Son, & Holy Ghost fill all the Elect with endless Bliss and Glory.

*Vers. 29.* Now if the dead rise not, why do Men at their Baptism make profession  
of

of the belief of it? for the Resurrection of the dead is one of the prime Articles of belief, into which Christians are Baptized, and to which Baptism refers, as a significant emblem first of Christs, then of our Resurrection from the Grave; The putting in, and taking out of the Water, being a sign of descending into the state of the dead, and ascending from thence. To be a Baptized Christian, and not to believe the Resurrection is a ridiculous thing, an Hypocrisie which will never be answer'd to God or men.

*Note,* These words of *St. Paul*, which are plain and easie and rational enough in the sense before mentioned, are by some diversly rendred, and strangely too.

1. *Stapleton*, and others, prove from hence a Purgatory. Vid. *Du Moulin* in his Confutation of Purgatory. pag. 268.

2. *Thomas Aquinas*, by the dead, understandeth sins, which are dead works.

3. *Claudius Gwiliandus* understands it of Martyrdom for the Faith of the Resurrection.

4. Some interpret *ὡς τὰ νεκρὰ*, over the dead, as if it had been the manner of  
of

of some to Baptize over the Graves of the dead, to cherish their hope of the Resurrection, but this custome is nowhere read of.

5. Others think it may allude to an ancient custome of the faithful *Jews*, who to strengthen their hopes of a Resurrection, used to wash the Bodies of their dead, and then embalm them before they buried them.

6. *Calvin* following *Epiphanius*, interprets it to refer to the custome of such Converts in Religion, who neglected Baptism til their death approached.

7. *Franciscus Junius* interprets it not *super*, but *insuper*; as if the Apostle had said, why is Baptisme still continued in the Church for the comfort of the Living, as it was found of comfortable use to those, who are now dead, if the dead rise not?

8. *St. Ambrose* understands it of a Sacramental washing applied unto some living Man in the name and behalf of his Friend dying without Baptism.

9. *Du Moulin* applies it to the manner of Baptisme used. By plunging the Body

dy in Water, to note the state of death, and taking it out again to represent the Resurrection.

10. But *Chrysostom. Tom. 3. pag. 514.* and *Theophylact*, and others understand Baptizing for the Dead, to imply this and no more, The being Baptized in the faith and profession of the Resurrection of the dead. And so *Harimenopulus* refuting the *Marcionites*, interprets *ὁ νεκρῶν* to be, *ἐν δουλοκρατία τῶν νεκρῶν ἀναστάσις*. *De Sect. id.* Only the Resurrection of the dead is expressed here by way of abbreviation by this word (*Dead.*)

*Vers. 30.* And why do we Christians run hazards, and encounter dangers and difficulties, which may certainly bring death upon us, if we had no assurance that there was another life, wherein all our patience and valour for Christ should be rewarded by Him?

*Vers. 31.* For my part I protest by my fidelity to Christ, which is the greatest thing I joy in in this World, that I daily run the hazard of death, which sure I should never do, if I had not confidence of another life after this.

G

*Vers.*

*Verf. 32.* Certainly all the hazards which I ran at *Ephesus*, *Act. 19.* being as far as Mans purposes could go to have me sentenc'd and condemned, to have me combat with wild Beasts upon their Theaters; (however I was by God's good providence snatched out of those dangers) can be nothing at all advantageous to me, unless there be another life after this. Besides, if it was so, that there is no other life, it would excuse and justify that common saying which is used amongst some of you; Let us enjoy the good things of this World at present, for when Death comes, which cannot be far off; there is an end of all.

*Note,* This Place of fighting with Beasts at *Ephesus* is variously expounded by learned Men. *Tertullian*, *Theophylact*, and others take it to be spoken metaphorically of Men in shape, Beasts in condition; and *Oecumenius* saith, That these Beasts were the *Jews* at *Ephesus*, and *Demetrius* with his faction, called Beasts in the same sense, as *Nero* is called a Lyon *2 Tim. 4. 17.* and *Herod* is termed a Fox *Luk. 13. 32.* *David's* Persecutors, Bulls

of *Basan*, *Psal.* 22. 12. The Scribes and Pharisees, Vipers; *Matth.* 23. 33. The Enemies of the Church, wild Boars; *Psal.* 80. 12. with these did *Paul* fight by strength of Argument, proving them to be no Gods which are made with hands, and so cut the throat of that *Ephesian* Beast, Idolatry, as that all the Silver-Smiths of *Diana* could not Hammer out a Reply to his Charge. *Chrysostom*, *Ambrose*, and others take it literally, as if *Paul* did actually encounter with Beasts upon their Theatre, and *Pareus* inclines to be of the same judgment. For to fight with Beasts was a punishment which Malefactors were condemned to in those days, it was used in *Asia*, as appears by the Epistle of the Church of *Smyrna* about the Martyrdom of *Polycarpus*. *Euseb. lib.* 4. c. 15. For upon their Festivities and Solemnities, they performed these barbarous inhumanities, as an honour to their gods; and they made choice of such times for the punishing of Malefactors, not only to make their punishments more exemplary, but to be as a piece of sacrifice to their gods. Now that there was a



(100)

Theatre at *Ephesus*; for this purpose we read, *Act. 19. 29.* and that Christians, as Malefactors, were punished after this manner; we find in *Tertullian*, that *Christianos ad Leones*, was a common word: and of *Damnatio ad Bestias & Bestiarii*, we may read at large in the *Jewish Antiquities*. But the most genuine and proper sense of this place, is by very learned Men taken to be this, that *Paul* was condemned, at least by the Multitude designed to this *συναχὴ*, or combating with Beasts at *Ephesus*, as appears, *Act. 19. 30, 31. 2 Cor. 1. 8, 9.* The Sentence of this kind of death was passed on him, but God took him out of their hands, and snatched him out of those dangers, raising him as it were from the dead, by delivering him from so great a death. *2 Cor. 1. 9, 10.* whereas *Gaius* and *Aristarchus* (two of *Paul's* Companions) were hailed to the Theatre. *Act. 19. 29.* The devout Christians would not permit *Paul* to come amongst them. *vers. 30.* and the *Asiarcha*, who had some kindness for him, which was a work of God's Providence to him, sent unto him that he should

keep

keep close, and not run the hazard by coming out, of being carried thither: *vers. 31.* By which it is evident that *Ansower*, after the manner of Men, signifies this, that *Paul* so far as Man's purpose extended concerning him, was condemned to this death of fighting with Beasts at *Ephesus*, only God by a wonderful providence delivered him from it. Now it had been very strange, should the Apostle have exposed himself to so apparent danger of death, as Men led on by nothing but that which is humane, such as vain glory, and some other respect, have done, had not he by faith looked at a Resurrection, and at God the Rewarder of those who suffer for him, at that Day.

*Vers. 33.* But have a care that ye be not seduced by any Philosophical, or debauched discourses to disbelieve the Resurrection; take heed that such Atheistical temptations of sensuality, under pretence of no other life after this, do not work upon you; and the other, because good natures, and the most excitable dispositions are the soonest cheated, and deceived, by such corrupt converse, and foolish dispute.

Verf. 34. Ye have all the Reason in the World, and now it is more than time that ye should rouse up your selves out of the dronzy condition of sin, which ye have been in for a long time, in so much that some of you by your behaviour and discourse shew your selves to be very Atheists still, and meer Heathens, of whom I am forced to speak, only to work shame in you for suffering such Men among you, and that ye may not permit your selves to be tempted by them into such Errours and Debaucheries.

Verf. 35. But some perhaps may object, that if Men die, How can they live again? or what kind of Body shall they have, seeing that which they had is rotten in the Grave?

Verf. 36. But this is a foolish Objection, for even in Corn that is sowed, the rotting of the Corn is necessary to the enlivening of it, or springing of it up again.

Verf. 37. And it is not the custom to sow that very thing which after comes up, the Blade, and Ear, and Corn in it, but only the Corn without the rest, as the Corn of Wheat, and the like.

Verf. 38. And whensoever such a single Grain is sown in the Earth without any Ear

or Chaff about it, God causeth it to grow up out of the Earth in this or that forme, with Root, and Blades, and Ears of Wheat, and of all other Seeds proportionably according to their kind.

Verf. 39. And as amongst us here below one sort of flesh differs very much from another; so the Bodies of Men here differ in their qualities from the glorified Bodies in Heaven.

Verf. 40. For it is to be observed that in the Resurrection, there shall be, 1. An improvement of all Mens estates, who have their part in the Resurrection of the just, above that which they here enjoy.

Verf. 41. 2. There shall be degrees of glory of one above another; as Heavenly Bodies are more glorious than Earthly, and one Heavenly Body more glorious than another, so shall it be in the Resurrection.

Verf. 42. For it is to be noted, which is indeed the chief thing notable in this present Discourse, that the Bodies, which shall rise, differ from those that die, and the State of the Resurrection differs from that of this life. That, which falls into the Grave is a corruptible Body, that, which shall rise again an incorruptible.

Verf. 43. The Body which we live in here, and must put off, is subject to many dishonorable deformities, weaknesſes, diſeaſes, age; but the Body, which we ſhall take up again, and put on, ſhall be a Body glorious and ſtrong.

Verf. 44. The Body we carry about with us while we live, and lay down in the Grave, when we die, is nourished and ſuſtained by meats and drinks; whereas the Body in our future ſtate will be immortal, wanting nothing to ſuſtain it. For indeed ſuch Bodies there are of both theſe ſorts.

Verf. 45. For thus we find it written in the Scriptures, that we have one nature from Adam, ſuch a Body as Adam is mention'd to have had before his fall, Gen. 2. 7. we derive from him, who communicated it to his Poſterity. But another Nature, and another Body we ſhall receive from Chriſt, who at the Reſurrection ſhall reſtore us from the Grave, and change our vile Bodies, that they may be like unto His glorious Body, Phil. 3. 21.

Verf. 46. The mortal Body was firſt formed, which needed ſuſtenance, without which it muſt needs periſh; and when this is put off  
by

by death, the immortal Body shall be returned to us instead of it at the Resurrection.

*Vers. 47.* The stock of our animal life was *Adam*, so called, as an earthy Man made, and taken out of the Earth. The stock of the life immortal is Christ the Lord, who came down from Heaven.

*Vers. 48.* Such a Body as *Adam* had, such have all mortal Men; and such a Body as Christ now hath shall we have, who live according to his Precept and Example at the Resurrection.

*Vers. 49.* As we have first been made like the mortal *Adam* here on Earth; so we shall be made like the immortal Christ, when we come to Heaven.

*Vers. 50.* I shall add but this one thing more, that it is not possible for these earthy, corruptible, weak, ignominious Bodies of ours, which are in a state of growing and feeding, to come to Heaven; but they must first be changed, purified, and immortaliz'd.

*Vers. 51.* Therefore concerning those, who shall be found alive at the Day of Judgment; I shall tell you a Secret not yet discovered to you, that though they die



die not at all, yet they shall all be changed before they go to Heaven, for these Bodies thus qualified as they now are cannot come thither.

*Vers. 52.* And this change shall be wrought in a minute, at the point of time, when all the World shall be summoned to Judgment. For God shall make the Angels alarm all the World of Men that ever was or shall be, as by the sound of a Trumpet to appear before his Tribunal; and when that alarme is given all, that were formerly dead, shall arise with immortal Bodies, and they, who shall be then alive, shall from their mortal Bodies be changed into such.

*Vers. 53.* For it is most certain and necessary, that our mortal Bodies must be changed into immortal.

*Vers. 54.* And when this is done, then shall that saying of the Prophet be made good, *Hos. 13. Vers. 14.* that death shall be devoured and destroyed for ever, never to recover strength again over any thing, nothing from thenceforth shall ever die.

*Vers. 55.* In contemplation whereof, a Christian may look upon death as a hurtless



less thing, the sting, or plague, or wounding power of it being by Christ taken away; and look upon the state of separation of Soul from Body, to be such as shall not last for ever.

*Vers. 56.* The only thing, which makes Death sting like a Serpent, and puts it in a capacity to hurt us, is sin; for were it not for sin, Death would differ nothing from a calm sleep; and that which gives sin any strength to mischief us, is the Law, which prohibits it, and so consequently upon the breach brings guilt upon us.

*Vers. 57.* But thanks be to God, who by what Christ hath done for us, hath given us victory over Sin and Death, and by Conquest of Sin hath made Death but an Entrance to Immortality.

*Vers. 58.* These Arguments may suffice to teach any Christian constancy and perseverance in doing Gods will, and in suffering Gods will too; and may oblige him to the utmost industry and diligence in the service of God, knowing that nothing, which we thus undergo, shall fail of receiving a reward.

*Vid. Dr. Hammond.*

*Rubrick.*

## Rubrick.

When they come to the Grave, while the Corps is made ready to be laid into the Earth, the Priest shall say, or the Priest and Clerks shall sing,

*Note.* Here follows another very seasonable part of the Funeral Office to mind the standers by, and those who are yet alive, of the shortness, miseries, and uncertainty of this life.

Job. 14. vers. 1, 2.

*Man that is born of a Woman, hath but a short time to live, and is full of misery; he cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.*

*That is,* Man is born of a Woman and as he hath received being from her, so he hath derived weakness; he lives here few Years, but in so short a time he suffers many miseries. He is born like a flower, and passeth away like it; he is like the shadow of our Quadrants in a perpetual motion, and change is so far passed into his

his nature, that notwithstanding all his endeavours, he cannot remain one sole moment in the same condition.

*Note here.* That the sticking of the Herse with Flowers, and the use of Garlands at such a time, is a custom which hath some resemblance with the *Jews*, who, as they went along by the Corps, used to pluck up the Grass. 1. To note the shortness of Man's life, that Man is but as Grass, as the flower of the Field: It was said of a great Emperour, that he was *Parietira*, a wall-flower; and so are we all; our time is proclaimed, *Isay 40. 6.* withering sooner than the Grass, which is short, fading sooner than the flower of the Grass which is shorter. From *April* to *June*; the Sith cometh, nay, the Wind but bloweth, and we are gone. *Hodie in agro, cras in clibano.* Flourishing in the Morning, fading, cut down, and withered before Night. 2. To note the certain hopes of a Resurrection. Such Ceremonies are used in exprobration to Death and Mortality. By them we shew that we are not sorry for our departed friends, as Men without hope; we look upon them  
only

only as Herbs and Flowers cropt off for a time; and to spring up again in their season. We sow their Bodies in the Earth with as much faith as we do our Seeds, and Herbs; and equally expect the spring of both.

*In the midst of life we are in death; of whom may we seek for succour, but of Thee, O Lord, who for our sins art justly displeased?*

Note, Our end borders upon our beginning. *Finisque ab origine pendet.* Death and Life like Jacob and Esau take hold on each others heel. *Orimur morimur.* We bring sin and death into the World with us. *Hæret lateri lethalis arundo.* 'Tis in vain to hope for long life, which is so short, that it is at an end whilst we are speaking of it. *Dum loquimur fugit vita.* The Man in the Gospel sung a Requiem to his Soul for many Years, when the summons came presently, *Stulte hac nocte.* Luk. 12. 20. *Vita summa brevis spem nos vetat inchoare longam.* A Christians hope is not in this life only, which is not the only life, indeed not to be reckon'd of as life

life at all; *Via non vita*. A midling, betwixt life and death. *Mortalis vita, vitalis mors*; but truly my hope, saith *David*, is in Thee, O Lord; who canst deliver my Soul from sin; and my Body from the Grave. *Psal.* 39. 7, 8. Thou killest, and thou makest alive, thou bringest down to the Grave, and bringest up. *I Sam.* 2. 6.

Yet, O Lord God most Holy, O Lord most Mighty, O Holy and most Merciful Saviour, deliver Us not into the bitter pains of Eternal Death.

*Note*, As there is a two-fold Resurrection, a Resurrection from sin to the life of grace, which is glory begun. *Rom.* 6. 4. *I Cor.* 15. 34. and a Resurrection from the Sepulchre, to the life of glory, which is grace compleat, *I Cor.* 15. 54. *Philip.* 3. 21. So there is a two-fold death; The first death to which the first nature, which we derive from *Adam*, is subjected; For upon *Adam's* sin, all that are partakers of his nature, are concluded under the sentence of death pronounced against him. *I Cor.* 15. 22. It was a statute made in *Paradise*, a Decree not to be reversed; a  
Debt

Debt not possible to be declined, *Gen. 3.*  
*19. Statutum est omnibus semel mori. Heb.*  
*9. 27.* All Men must die the first Death.  
 Wherein the Sepulchre, like the Serpent,  
 feeds on nothing but dust; it is not so  
 much the death of the Body, as the Death  
 of the Corruption of the Body. *Mortali-*  
*tas magis finita est, quam vita;* And there  
 is a second death, to which all regenerate  
 Christians, who belong to Christ, are not  
 subjected, but as they derive another na-  
 ture from Christ, so in that nature they  
 shall be raised again to the life immortal.  
*I Cor. 15. 22.* Souls and Bodies both;  
 For however there is a death of the Soul,  
 not that it ceaseth to be, but when it cea-  
 seth to be righteous. *Habet & anima mor-*  
*tem suam, cum vita beata caret, quæ vera*  
*anima vita dicenda est. August.* Perdere  
*animam est, non ut non sit, sed ut male sit.*  
 So the glosse upon, *Matth. 16. 26.* Yet  
 they, who belong to Christ, who live ac-  
 cording to his Doctrine and Example,  
 shall be raised Souls and Bodies to an  
 endless life of endless felicities. They who  
 have a part in the Resurrection of grace,  
 shall have no part in the Second Death.  
 Which

Which first Resurrection is proverbially applied to the flourishing condition of the Church under the Messias, after a long time of Persecution. *Revel. 20. 5.* According to that of the Apostle, speaking of the *Jews* received to favour, as Persons raised from the dead again. *Rom. 11. 15.* and the Second Death is applied to an utter, final, irreparable excision, and cutting off, *Revel. 20. 6.* Now against this Second Death, the bitter pains of Eternal Death, in the burning Lake, where the Worm never dies, and the Fire is not quenched, the Church here teaches us to pray, for as to the first Death, which is a Debt to be paid to that nature which we derive from *Adam*, there is no avoiding of it. *Palvis es, & in pulverem reverteris;* As Man's Epitaph written with Gods own Finger, *Gen. 3. 19.* But, *Libenter mortalis sum, qui sim futurus immortalis*, is the faithful Man's subscription.

*Thou knowest, Lord, the secrets of our hearts, shut not thy merciful Eares to our Prayers; but spare us, Lord most Holy, O God most Mighty, O Holy and Merciful Saviour, Thou most worthy Judge Eternal,*  
H suffer,



*suffer us not at our last Hour for any pains  
of death to fall from Thee.*

*Note*, Here we pray to God, who is καρδιοπλαστης, the Maker of hearts, and so καρδιαγνωστης, the Knower and Searcher of hearts, and of actions as well as of hearts, that he would in mercy hear our Prayers, and in equal mercy pardon and forgive us our sins, that he would sanctifie us by his Holiness imparted to us, that he would defend us by his power, save us in his infinite mercy; and as we must all stand before him at the day of Judgment, so he would stand by us at the Hour of Death, that so the Devil who assaults us in the hecl, *Gen. 3. 15.* and is most busie at the end and close of our life, may have no advantage of us; but that by the Shield of Faith we may put by all his Fiery Darts, and never come into those everlasting Burnings, but dying as *Moses* did, *Ad osculum oris Jehova.* At a kifs of the Mouth of God. So the *Chalde* paraphrase, in *Deut. 34. 5.* We may depart in the arms of God, and so pass by Death temporal, to Life Eternal.

Rubrick.

## Rubrick.

Then while the Earth shall be cast upon the  
Body by some standing by, the Priest  
shall say,

*Note,* This is left arbitrary for any by-  
stander to perform, by which it is impli-  
ed, that it shall be the state and condition  
of every One one day. He, that casts  
earth upon the dead Body to day, may  
have earth cast upon his to morrow. *Hodie mihi, cras tibi.*

For as much as it hath pleased All-  
mighty God, of his great mercy, to take  
unto Himself the Soul of our dear  
here departed, *Eccles. 12. 7.* we there-  
fore commit Body to the ground,  
earth to earth, ashes to ashes, dust to dust,  
*Eccles. 12. 7. Eccles. 3. 20. Gen. 3. 19.*  
in sure and certain hope of the resurre-  
ction to Eternal Life, *Psal. 16. 9. 1 Cor.*  
*15. 20, 21, 22. 1 Thes. 4. 13, 14.* through  
our Lord Jesus Christ, who shall change  
our vile Body, that it may be like unto  
his glorious Body; according to the  
mighty working, whereby he is able to

subdue all things to Himself. *Philip. 3. 20, 21.*

*Note,* When we perform these, *Officia postremi muneris*, (as the Fathers call them) and decently commit the Bodies of our deceased friends unto the Grave; we do not lay up these precious Reliques in the Wardrobe of the Earth as Carcasses lost and perished, but as having in them a seed of Eternity; in sure and certain hope of a Resurrection to Eternal Life; this is to bury Christianly, the hope of the Resurrection being the proper hope of Christians. *Vid. August. de Civit. Dei, lib. 1. c. 13.* Now this hope is grounded upon Christ's Resurrection, who is our Resurrection and Life. *John 11. 25.* He is *Primogenitus mortuorum*, *Colos. 1. 18.* As he rose *in se*, so he rose *Pro aliis*. As an Angel proclaimed at his Grave, *Resurrexit, non est hic.* *Mat. 28. 6.* So from his Resurrection we have added on our Tombstones to-- *Hic jacet*, this happy clause--- *Spe Resurgendi*: What is gone before in the Head shall follow in the Members; if the Head be above there is hope for the whole Body, if the Root have Life, the

Branches

Branches shall not long be without. *Christ* the first fruits being restored to life, all the rest of the dead, who die in him, are in him entitled to the same hope.

Rubrick.

**When shall be said or sung,**

*Note,* This following is another *Antiphon*, or triumphant Hymn to be sung by Priest, and People, or said by the Priest alone, to show our expressions of joy over our deceased friends, whereby we do in a holy valour laugh at death.

*I heard a voice from Heaven, saying unto me, write, From henceforth blessed are the dead, which die in the Lord; even so saith the Spirit, for they rest from their labours.*

*Note,* This place of Scripture is primarily applied to the great Trials and Persecutions, which were then to fall upon the Church within a short time, which should be so great, that they should be counted happy, who were well dead before, and were gone to enjoy their reward of peace and bliss, being taken away from the Earth before such combats and storms as these should fall. The holy Divine ac-

(118)

counts those happiest, who should die soonest, and be taken out of this life from having their parts in the evil to come. *Isay 57. 1.* So upon mention of oppressors, and strength on their side, and the no comforter; the Preacher tells us that he praised the dead, which are already dead. *Eccles. 4. 1, 2.* And to this belongs the answer of the Spirit in the words following, they shall have rest from their labours, that is, from those Persecutions, which attend them here, and which only death can put an end to. But our Church very fitly applies it to all the Saints and Servants of God departing this life, as finishing their warfare, and going out of the World to receive the reward both of their Christian combat and conquest.

Rubrick.

**Then the Priest shall say,**

*Note,* Here the Priest is *Vox Populi*, the Peoples Mouth to God-ward.

*Luk. 18. 13. Lord have mercy upon us :*  
To God the Father.

*Mat. 15. 22. Christ have mercy upon us :*  
To God the Son.

Mark

Mark 10.48. *Lord have mercy upon us :*  
To God the Holy Ghost.

*Note,* This is thrice repeated to shew our faith in the Trinity. This was called the lesser Litany, and was of very early usage in Church Offices. *Clem. constit. lib. 8. cap. 5. & 6.*

*Our Father*

Great in our Creation, Good in our Redemption, Rich in Goodness, and good in the riches of thy mercy ; sweet in love, and slow to wrath ; willing to hear us, for our Father ; able to help us, for in Heaven.

*Which art in Heaven,*

The Glass of Eternity, the Crown of Felicity, the Treasure of all Complacency. In Heaven *Eminenter*, chiefly there, but not only there ; in Heaven, the Throne of thy Glory, the Place of thy Majesty ; teaching us both whither to direct our Prayers, and where to settle our affections when we pray.

*Hallowed be thy Name,*

{ in us,  
by us,  
upon us,  
That

That it may be as { Hony in the Mouth  
Melody in the Ear,  
Jubily in the heart.

as Holiness is chief in Thee, so let it be chief in our account, and esteem of Thee. May thy Name of Father be so hallowed in us, and by us, in our words, lives, and actions, that we may deserve the title of Sons.

*Thy Kingdom come,*

*thy Kingdom come,*

Thy Kingdom of Grace come to us, that we may come to thy Kingdom of Glory: Thy Kingdom come, that the Kingdom of Sin, Satan, and Death may be destroyed. Thy Kingdom of Power to defend us; Thy Kingdom of Grace to Sanctifie us; Thy Kingdom of Glory to establish us in all blifs and happiness. We are in this World, but thy Kingdom is not of this World, call us out of the one, into the other. Here thy Kingdom is begun in us by grace, hereafter it must be perfected in us by glory. Here is truth mixed with error, here is joy mixed with grief, here is tranquility mixed with trouble. Here thy Kingdom



dom hath many enemies ; who seek the division of it, labour the ruine of it, malice the glory of it; though avert it they may, evert it they cannot.

The gates of Hell cannot prevail against the gates of Sion; nor the kingdom of Satan against the Kingdom of Christ. But, O Lord, let it come in its power and full glory, that there may be in it Truth not mixed with errour, Joy not mixed with sorrow, Peace without trouble, Glory without shame; and a Kingdom so settled, it upon us, and we in it, that there may be no more fear of losing it.

*Thy will be done, &c.*

Thy will, not ours; be done in us, and by us; Freely without coaction; fully without imperfection; faithfully, without fraud or hypocrisie. In us, that is, in us men; as it is done in Heaven, that is, in and by the holy Angels. So that we may love those things, which thou lovest, hate those things which thou hatest; shun those things, which thou forbidest, and do those things which thou commandest,

thy will be done in earth, as it is in Heaven,

test, and suffer those things with patience which thou art pleased in thy wise providence to inflict upon us.

*Give us this day, &c.*

Give, for we cannot have it, except thou give it. *Dicimus da nobis, ne putetur esse a nobis.* We are taught to ask it of God, to shew that we have it not of our selves. *Us*, thou teacheth us that we are not to pray for our selves alone, but that we are to seek the good, one of another; *Pro se orat necessitas, pro aliis charitas.* *This day.*

Give us this day

Day is here taken for life, so long as we live, so long shall we stand in need of God's givings, and may say this Prayer, *Give us, &c.* *This day* should teach us moderation in the pursuit of earthly things. They are *Utenda* not *Fruenda*, things to use, not to enjoy. Like Israel's Manna, we are to feed upon them, only till we come to the borders of our *Canaan*. This life is *Via*, the way; Daily bread is the *Viaticum*, the provision for the way. When we come to Heaven, which is the end of our Journey, this shall

shall cease ; and then our Fathers house, and all that is in it will be ours to enjoy, and that for ever. It is a corruption in nature, that Men, *Quo minus habent via, eo plus quarunt viatici*, do still lay up the more provision the shorter journey they have to go. *Our daily bread*, Our, that is by just possession, lawfully and honestly got ; that, which is got by unlawful ways, and indirect means, is not ours by right, but by usurpation, it is not bread given us, but bread taken rather : Again, ours by deputation or assignation, not by propriety. God is the *Lord*, we are but the stewards, the possession is in us, but the propriety is in him. *Daily bread*, that is, food for our daily necessities ; neither poverty, nor riches, but a competency. *Prov. 30. 8*. Not quails to Minister to our wantonness, but bread to supply our want. Bread doctrinal ; in the word ; bread Sacramental, in the Sacrament. Bread supersubstantial, that is, *Christ* the bread of life who came down from Heaven, born

sin *Bethleem*, the City of Bread, who feeds up our souls to a blessed immortality.

*And forgive, &c.*

*Forgive*; our righteousness stands not in our own merits, but Gods forgiveness. *Us*, that is, all of us. For we all have sinned; *Nonne errant omnes?* saith *Solomon*. *In multis omnes*. So *James*. *Our*; nothing so properly and truly ours as our sins. *Trespases* that is, sins Original, actual; of Omission, Commission, of weakness, of wickedness; of ignorance, of knowledg, Personal, National; secret, presumptuous; sins of impiety against Thee our God. Sins of injustice, against our Neighbour. Sins of intemperance, against our selves.

*As we forgive those, who have trespassed against us*. In thought, in word, in deed, in our bodies, in our goods, in our name. Forgive us great sins, that is, talents; as we forgive little sins, that is pence.

*And lead us not, &c.* That is, suffer us not so to be lead into temptation,

And forgive us our trespases, as we forgive them that trespass against us.

on, as to be overcome of the temptation :

The temptation { of the World,  
of the Flesh,  
of the Devil.

There is *Tentatio Probationis* ; so God tempts us as he tempted *Abraham*, to try our faith, love, and obedience ; against this we pray not. There is *Tentatio deceptionis, & seductionis*. So the Devil and the Flesh tempts us. *Jam. i. 13, 14.* Against this we pray ; *Tentat Deus ut probet, tentat diabolus ut perdat.*

*But deliver us from evil.* { Past,  
Present,  
To come.

From evil without us, { The World.  
The Devil.

*From evil within us* { the Flesh,  
the Lusts thereof.

*Libera nos a nobis Domine.*

From the evil of sin, by thy Grace ;  
From the evil of punishment, by thy Mercy.

From the Author of evil, Satan.

From the Root of Evil, Covetousness.

From

And lead us not into temptation.

But deliver us from evil,

For thine is the Kingdom, the Power, and the glory, for ever and ever, Amen.

From the Evil of the Heart, Evil Thoughts,

Of the } Tongue, Evil Words,  
Hand, Evil Actions.

From corporal, spiritual, temporal, Eternal Evil, *Good Lord deliver us.*

This Thou canst do, *For thine is the Kingdom, and Power.* This thou wilt do, for thine is the Glory. *Thine* first, and by *Jesus Christ* to all that are thine. *Thine*, that is, from Thee, by Thee, to Thee, in the glory and safety of all thy Servants: *Kingdom*, absolute, and in it self, *Power*, not depending upon others Glory; shining about all, above all, and in all.

*Amen.* This word is the Seal of all our Petitions, to make them authenticall, and it implies two things. 1. Assent. 2. Assurance, that our requests shall be granted, and therefore it is thought by some to be of more value than all the rest of the Prayer, by how much our faith is more excellent than our desire. For this is a testification of our faith, whereas all the

the Petitions are only testifications of our desire.

*Note*, I may say of the Lord's Prayer; only peruse it, commend it I need not, for the Author's worth is so well known, that he needeth not any Man's commendation, nay he is above all commendation; and the work it self is so perfect and compleat, containing so much in so little, so short in words, so large in matter; that it needs not any commendation neither. 'Tis the Lord's Prayer dictated by our Saviour himself in the behalf of his Disciples, and his Church, to the end of the World. He to whom we pray, and in whose Name we pray, hath left us this pattern to be *Forma & Norma Orationis*. It deserves a very high respect for the Author's sake. He compos'd it, who is *Dei Spiritus, & Dei Sermo, & Dei ratio; Sermo rationis, & ratio sermonis & Spiritus. Tertul. de Orat. lib.* 'Tis short, but withall plain, 'tis few in words, but withall full in matter, like the best Coin it contains the most value in the smallest compass. These reasons may be given for the shortness of it. 1. That it may be the sooner learnt. 2. That it may



may be the better retained in memory. 3. That it may be the oftner used. 4. That there may be no weariness in the saying of it. 5. That there may be no excuse for the not knowing of it. 6. That it may beget in us a confidence of soon obtaining what we pray for. 7. To shew that the Efficacy of Prayer consists not in how much, but how well, not in the multiplicity of words, but in the devotion of the heart. And for this purpose hath our Church, in imitation of this pattern, framed up all her Prayers in short Collects, like many Flowers gathered into little Bundles. We know the hottest Springs send forth their Waters by ebullitions, and doubtless the most zealous hearts utter their conceits in the fewest words, and shortest formes; in all the Bible we read not any Examples of very long Prayers: Our Saviours Prayer in the Garden, short; our Saviours Pray'r upon the Cross short; Stephen's Pray'r for his Persecutors short. The *Publicans* Prayer short; The Thief's Prayer upon the Cross short. The Apostles Prayers all short; They, who did Petition our Saviour in the Gospel, did it

In short forms. So in the New Testament; and so in the Old. *David's* Psalms, which are most of them Prayers or Praises, not very long; *Solomon* commends few words in the Old Testament, *Eccles.* 5. 2. and a greater than *Solomon* condemns long Prayers in the New, *Mat.* 6. 7. *Mat.* 23. 14. if not the Prayers, yet I am sure the hypocrisie of them he doth condemn. As the Scriptures, so the Fathers in all their writings are for short Prayers. *Hoc negotium plus gemitibus quam sermonibus agitur, plus fletu quam afflatu.* *August.* *Epist.* 121. *Oratio brevis penetrat Cælum.* *Augustine* also tells us, that it was the practise of all the Christians in *Egypt* to use short Prayers, and he gives the Reason for their so doing. *Dicuntur fratres in Egypto crebras quidem habere orationes, sed eas quidem brevissimas, & raptim quodam modo ejaculatas; ne illa vigilanter erecta, quæ Orationi plurimum necessaria est, per productiores mores evanescat, atque hebetetur intentio.* *August.* *Epist.* 121. But I say no more upon this Argument, the shorter our Prayers are, the neerer they are to the pattern of our Saviour, who, when he taught his Disci-  

I

ples,

ples to pray, prescribed them a short forme; and the Reverend Mr. *Calvin* in his Pray'rs after Sermon swerved not from this Rule, observing ever both a set, and short forme. See his Bidding of Prayer used at the end of his Sermons upon *Job*. Again, the Prayer of our Saviour, as it is short, so it is most excellent in the use, being so fram'd, that it may suit for all Times, Persons, Places and Conditions; other Prayers may be at some times unseasonable, this never; it is not only *Norma Orationis*, a Rule to pray by, *Mat. 6.9.* but it is *Forma Orationis*, a Form to pray in, *Luk. 11.2.* As *John's* Disciples had a Form, which none used but themselves, by which they were known to be his Disciples, *Luk. 11.1.* So *Christ* gave his Disciples a Form, which *Tertullian* terms *Orationem Legitimam*; a Prayer, which *Christ's* own Law hath tied his Church to use in the same form of words, wherein he deliver'd it; and ever hath it been used in all parts of the World, where Christian Religion ever was. He, who made us to live, hath taught us to pray; and doubtless if God will hear us when

we use his Sons Name, he will much more hear us, when we use his Sons words; as Prayer in general, so this in special is of much efficacy and necessity; for the good of our Souls there is not in Christian Religion any thing of like force through every hour and moment of our whole lives. Therefore if we may believe *St. Augustin*, as a witness of Antiquity, the Universal Church of Christ hath ever used to begin and end all her Prayers with this form; as striving indeed by divers other formes more largely to expresse the sense of this, but being not able to come neer to the high note, and most excellent spirit of perfection in this, they ever concluded with it, as being assur'd that however they may for divers defects not attain to the depth of it, yet by it they shall be sure to beg all things necessary at Gods hands. Vid. *August. Epist. 59. Hook. Eccles. polic. lib. 5. sect. 35. B. Andrews Sermons of the Worshipping of Imaginations.* And for this very reason it hath been the custom in our Church of *England* to place *Christ's Prayer* in the front of our prayers, as a guide; and to add it neer to the

end of some principal Offices as a complement, which fully perfecteth whatsoever may be defective in the rest. *Premissa Legitima & ordinaria oratione quasi fundamento accidentia; imus est desideriorum; imus est superstruendi extrinsecas petitiones. Tertul. de orat.* For this Prayer excels all other in many respects. It is the Gospels Epitomy, compiled by wisdom it self, so large for matter, so short for phrase, so sweet for order, as that it deserves worthily to have both the best, and the most place in our Liturgy, the first as a guide to the rest, the most as a necessary complement to supply what is wanting in the rest: Therefore is it used in our Burial Office, and all other offices to be *Tanquam sal omnium divinatorum officiorum. Durand. Rational. divin. offic. lib. 5. c. 5. sect. 17.*

Priest.

*Almighty God, with whom do live the spirits of them that depart hence in the Lord. Mat. 22. 32. Eccles. 12. 7. Heb. 12. 23. and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity: Revel. 14. 13.*  
Luk.

Luk. 23. 43. We give thee hearty thanks, for that it hath pleased thee to deliver this our out of the miseries of this sinful World, beseeching thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine Elect, and to hasten thy Kingdom, that we with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss both in body and soul, in thy eternal, and everlasting glory, through Jesus Christ our Lord, Amen.

Note, That the Soul dies not with the Body, is a received truth amongst the wiser and better Heathens. *Vid. Cic. Tuscul. quæst. Cato major, de Senectut. Somn. Scipion. Pythagoras* rather thought of a Transmigration of Souls, than a dormition or dying. The Fathers all hold the same. *Vid. August. de immortalitat. animæ. Ne in somnium quidem cadit anima cum corpore, quomodo ergo in veritatem mortis cadet, quæ nec in imaginem ejus ruit? Tertul.* To think our Souls shall sleep in dust, as our Bodies do, til the last doom, is but a dream of the Psychopannychites, the spawn of the ancient Arabicks, against  
 I 3 whom



whom Mr. *Calvin* hath written a learned Treatise. It is an error clearly confuted by the Scriptures, take one place, which is *Instar omnium*. Mat. 22. 32.

Note again, As the Souls of Gods Servants, when they are separated from the Body, are in some certain definite place, so they are in a state of rest, and refreshing; the Scripture-phrase diversly expresseth it, by being in the hand of God, being with God, being in the Society of Angels, being in *Abraham's* bosome, in Paradise, in the Land of the Living, in the Tabernacles of peace, in Heavenly Mansions, in Heaven it self; that is, they are so dispos'd of, as to have the Glory and Blessedness of Heaven communicated to them, and to enjoy the beatifical vision in part wheresoever they are; and this may be the reason of that usual Epitaph among the *Jews* upon their Sepulchres, Let his Soul be bound up in the Garden of *Eden*, or in the bundle of the Living. *Godw. Antiq. lib. 6. c. 5.* Yet I cannot say that they are in that very Heaven whither Christ as our fore-runner is enter'd, not in that perfect bliss and happiness, the  
Treasury



Treasury of which was first opened by Christ at his Ascension, and shall be more compleatly shewed and revealed upon all the faithful at the General Resurrection, when they shall be where he is, and as he is, and partakers of the same glorious felicities with himself at Gods right hand, as our Church prays, that *we may have our perfect consummation and bliss*, which is the same in effect with that Petition in our Saviour's prayer, *Thy Kingdom come*. Touching this I could say very much, but for brevities sake, I refer my Reader to some Writers of Note upon this Argument. *Irenaus, lib. 4. c. 45. lib. 5. c. 31. Athanas. tom. 2. orat. de Ascens. Chrysost. tom. 5. pag. 637. Tertul. de anim. c. 55. lib. 4. contr. Marcio. cap. 6. c. 10. lib. de anim.* In which Book Tertullian is very plain and full: *Vid. Melanct. in Evangel. domin. in loc. commun.* And Mr. Calvin is very expresse, That Christ alone is enter'd into the Sanctuary of Heaven, and that he presents unto God the Prayers of the People, who remain in a remoter Court till the end of the World. *Instit. lib. 3. c. 20. Sect. 20. lib. 3. cap. 25. sect. 6. in Luc. cap.*

16. vers. 22. vid. Marlorat. vid. Calvin.  
 lib. *περὶ τῆς ἀνθρώπων ἀνάστασης*. in 1 Pet. 3. 19. 2 Pet.  
 2. 4. Luc. 23. 43. Mar. 8. Genes. 5. de  
 raptu Enoch. Job 14. Philip. 1. 6. 2 Cor.  
 5. 1. 2 Cor. 12. 13. Instit. lib. 4. cap. 4.  
 sect. 12. in Catechism. In all which places,  
 he will not define or determine any  
 thing *in terminis*, only holds as we do,  
 that they are in bliss, but shall not have  
 their perfect consummation and bliss, till  
 the Resurrection, and Day of Doom.

### The Collect.

O merciful God, the Father of our Lord  
 Jesus Christ, who is the Resurrection and the  
 Life, in whom whosoever believeth, shall live,  
 though he die; and whosoever liveth and  
 believeth in him, shall not die eternally, Joh.  
 11. 25, 26. who also hath taught us (by  
 his holy Apostle St. Paul) not to be sorry as  
 Men without hope, for them that sleep in  
 him. 1 Thes. 4. 13, 14. We meekly beseech  
 Thee, O Father, to raise us from the death  
 of sin, unto the life of righteousness, Rom.  
 6. 3, 4. 1 Cor. 15. 34. That when we shall  
 depart this life, we may rest in him, as our  
 hope is this our doth, and that at  
 the

the general Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well beloved Son shall then pronounce to all that love and fear Thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you from the beginning of the World, Mar. 25. 34. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

Note, This Collect sums up all the remarkableness of the Burial Office in a short devout prayer, and brings all home in pious application: Herein we declare our hope concerning all who depart this life in the bosom of the Church, for so long as we are in the bosome of the Church, we are in the state of pardon, however if we are sometimes mistaken in our hope as to particulars, yet it is ever a testimony of our charity. It is *Error amoris*, in case it happen at any time to be an error.

- 2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all ever more, Amen.

*Viz.*

*Viz.* The charity of God the Son, the love of God the Father, and the bounty or liberal effusion of the graces of God's Holy Spirit be in us, with us, and upon us, now and ever. *Amen.*



## POSTSCRIPT.

*Christian Reader,*

**I**N the first place, I am to desire thee to have so much charity for our reviving Mother the Church of *England*, as not to think her any way addicted to an affected singularity in her prescribed Office for the Burial of her dying Children, for as in her other Offices, so in this she holds exact conformity with her other Sisters, the Reformed Churches beyond the Seas, so far as they may be permitted to hold conformity with her. *Vid.* Mr. *Durel*. Touching the conformity of other reformed Churches with the Reformed Church

Church of *England*. pag. 34. sect. 38.  
 pag. 48. sect. 60. Besides, take notice of  
 the words of the most judicious *Hooker*,  
 Take away (saith he) these prayers, prai-  
 ses, and holy Lessons, which were ordain-  
 ed at Burials, to shew the peculiar hope  
 of the Church, touching the Resurrection  
 of the dead, and in the manner of the  
 dumb Funerals, what one thing is there  
 whereby the World may perceive that  
 we are Christians? *Hook. Eccles. Pol.*  
*lib. 5. sect. 75.* Some few Rites more I  
 shall add observed at Funerals, together  
 with their Reasons annexed, only to give  
 satisfaction to those better sort of weak  
 Christians, who quarrel at their use more  
 out of tenderness of conscience, than out  
 of turbulency or any contentious spirit;  
 as for such, who are contentiously given,  
 who are ill-willers to Sion, who are ene-  
 mies to the peace of the Church, who  
 delight in nothing but dreadful confusi-  
 ons, and make it a great part of their Re-  
 ligion to quarrel the ancient practises of  
 the Church, and just Orders of Superi-  
 ours, I leave them to the severest execu-  
 tion of the Laws of the Land, and the  
 power

power of those who are invested with Jurisdiction to punish them as schismatical, and seditious Persons, and as the nature of their offence shall deserve; and truly I think Superiours may be blamed for their indulgence in such cases, as well as for their severity: Our Church will never be at peace, and our State never at quiet from the working of some Mens Spirits, and intemperate zeal, *Suavis Principum irasci liceat, & insidiarum bonitati*: But enough of this, I proceed now to speak of the few other Rites rather practised at Funerals than by Law or Canon prescribed, and to account for them with what brevity and perspicuity I can: 1. The ringing of the Passing-bell or Soul-bell, as we call it, is not intended to help the passage of the Soul when departed out of the Body, but only to stir up devout Christians to pray for its happy passage out of its Body, and to move those who are living to make reflexions upon their own mortality, and seriously to consider of their later end. This Bell is like St. Paul's Trumpet, 1 Cor. 14. 8. *coron* which gives such a certain sound, that all ha  
 within

within the hearing of it may prepare  
 themselves to the Battel, which is to be  
 fought in the Field of Death. 2. It was  
 an ancient custom, and is still practised, to  
 bury the Dead with their Faces turning  
 towards the East, to shew that they were  
 as sure of an uprise, as the Sun that comes  
 forth of his Eastern Chamber, and that  
 they lie waiting for that Sun of Righte-  
 ousness, *Malach. 4. 2.* who shall at the  
 last day return with his healing Wings,  
 and quicken and revive all the dead Bo-  
 dies of his Servants by his healing and  
 life-giving influence, when he comes with  
 his *Prodi Lazare*; or *Surge qui dormis*;  
 when the Graves shall set open their Mar-  
 ble Doors, and restore their *deposita*.  
 When the Arch-Angel shall sound the  
 Trump of Collection, then the scattered  
 bones of Gods Saints shall be gathered  
 together with sinews, and those sinews  
 incorporated with flesh, and that flesh  
 covered over with skin (all mortality, be-  
 ing purged away) and by a new *Metempsychosis*  
 (or rather *αναψυχωσις* which *Pytha-*  
*goras* never dreamed of) the same Soul  
 shall re-enter the same Body; These and  
 the



the like Ceremonies the Church hath practised in her Funerals, to be as *cola nre avaratione* so many significant emblems to strengthen and confirm her living Children in the hopes of a joyful resurrection. 3. It was an ancient custom after Burial, to go to the holy Communion, unless the Office were performed after Noon; for then, if Men were not fasting, it was done only with Prayers: *Concil. Carthag. 3. Can. 29. Vid. Doctor Sparrow, Rational. pag. 355.* and the Book of Canons and Constitutions Ecclesiastical set forth by him. 4. Funeral Dole were an ancient custom. *Chrysost. Homil. 31, in Matth.* But as concerning them the right use, and the abuse, *Vid. Haman L'estrage* in his alliance of Divine Offices, in his account given of the Burial Office. 5. The custom of Funeral Sermons and Orations may seem to be first derived from the *Jews* and Heathens. For it was a custom amongst the Heathens, *Laudare defunctum pro rostris. Sueton. Jul. Cesar. c. 6.* And touching the *Jews*, we find it practised by King *David. 2 Sam. 1.* And from both Christians may have de-

rived

gived this custome, making it serve for these purposes. 1. To make those, who are alive, more careful how they live, when they know their departure shall not be folded up in silence: 2. To confirm Mens hopes against the time of their own dissolution, and to mind them, 1. Of their timely preparation for death. 2. Of their estate after death. 3. Of the Resurrection, but chiefly of the *Quatuor Novissima*, Death, Judgment, Heaven, Hell; that so all may bring us (if possible) to holy living, which is the surest preparation to happy dying; that by every such occasion we may learn something to better us in our spiritual estate, and not only wish with *Balaam* to die the death of the righteous, but according to the Apostles advice, strive to live their lives, treading so near as we can in the steps of their most holy faith, considering the end of their conversation. *Heb. 13. 7.* For my part, I cannot speak much in the commendation of this, among some overmuch magnified custom, only it is a good help to mend the Ministers maintenance where it is (as it is in too many places)

very

very scandalously small; I hope those, who are now in place to do it, will consider of it, and by their prudent care enlarge the too penurious proportions, for if this course was taken, I am very confident it would give abundant satisfaction to the People, and undoubtedly be a great encouragement to the inferiour Ministry to lay aside their *Placentia*, and to preach that doctrine which may be less pleasing, but more profitable, when they receive any assurance from an established Law, that their maintenance is legally due, and not altogether depending upon the courtesy and uncertain benevolence of the People. But indeed in Funeral Sermons there hath been observed too much of the mode and gallantry, too much of applause and flattery, too much of popularity and vanity, Encomiums and Elogies have been given, where none due; The vile Person hath been called liberal, and the Church bountiful, *Isay* 32.5. By some Parasitical Preachers; an absurdity better befitting the Stage, than the Pulpit, yet neither place well, for both *Comædia* and *Concio* should be *Vitæ Speculum*: Now in regard  
 Funeral

Funeral Sermons are so much in fashion, indeed preaching for the most part is now but fashionable, as it was in *Ezekiel's* time. *Chap. 33. Vers. 30, 31, 32, 33.* Therefore I shall conclude this Treatise with a short Sermon.



## The TEXT.

*Heb. 9. 27.*

*And as it is appointed unto Men once to die, but after this the Judgment.*

## The INTRODUCTION.

**F**uneral Sermons are ordinary Discourses made over the dead, but intended for the benefit of the living, and Funeral Offices, that is, set forms of Burial to be read over the dead at the Grave, have the like holy end, & design in them;

K

Both

Both are to mind us of the last things, which we cannot escape, and yet are willing to forget, till such like ocular demonstrations as these bring them fresh to our remembrance. Death, Judgment, Heaven, and Hell: He, that would make these four his *Vade mecum*, and seriously consider of them all his life time, would rarely do amiss. Were these as carefully laid up in our hearts, as they are customarily by preaching poured into our ears, certainly they would have a more reforming influence upon our lives than most what they have; How should we be less proud, and more humble? How should we loath sin, and love sanctity? How should we prize Heaven, and set all below Heaven at nought? How evenly should we carry our selves betwixt both the Tables of Piety, and Justice, of holiness and charity, towards God and our Neighbour, Superiours, Inferiours, Equals. How careful should we be not to omit any duty? How fearful should we be to commit any sin? How piously should we live as to God-ward, how righteously as to Man-ward, how soberly as to our selves

did we seriously resolve to practise what we hear, as we customarily come upon such like occasions to hear what we should practise; or would we but carry away the Text, when perhaps much of the Sermon, like the good Seed in the Gospel, may be caught up by the Birds of the Air, wandering thoughts, or choaked by thorns, the cares of the World; yet did we but carry this Text home with us, and seriously meditate upon it, when we come at home, it might with God's blessing do a great part of the work every Sermon should be designed for; and that is, not to make us wiser, but to make us better, not to inform our Judgments, but to reform our lives, and to settle us upon such a bottom, as not to dare to live in that state of life, wherein I am sure we should not willingly dare to die, a state of sin, a state of impenitency, a state of hardness of heart. Certainly no Man willingly would have death find him in such a state as this, especially considering, that death is not the  $\tau\delta\ \tau\epsilon\lambda\omicron\varsigma$ , the  $\tau\delta\ \pi\epsilon\rho\alpha\varsigma$ , the last of the last things, but only passeth us over to something still beyond it, either

to eternal bliss, if we live in God's fear, and die in God's favour, or to a miserable eternity, if we live and die otherwise. For, *as it is appointed, &c.* The meaning of the words is so obvious, that they need no explication. *Desiderant potius pium auditorem, quam curiosum expositorem.* They require rather a conscientious application, than an explication of curiosity. The words are plain; It is the condition of all Men to die, and to die but once, and then to be judged to all Eternity; Here's enough for explication; any one may see into the meaning of the Text, who will not be wilfully blind; but now for the application; if this be the state, if this be the condition of all Men, first to be under the arrest of death

and then to be arraigned at  
*Luk. 24. 32.* the Bar, and brought before the Judge; will not this make our hearts burn within us, warm our affections, and beget in us zeal to godly living more than ordinary? Nay, will not this prick us at the heart as *Peter's* Sermon did, and work compunction upon our Spirits? Will it not

bring



bring the guilt of our sins  
to our Remembrance, and  
make us, as the *Jews* once

*Act. 2. 37.*  
*2 Cor. 5. 19.*

did, passionately sue to  
those Ministers to whom Christ hath  
committed the word of reconciliation,  
that they would administer a seasonable  
word of comfort to us, and give us direc-  
tions what to do in such a case as this.

I know the Scripture Rule is, *Is any sick*  
*among you, let him call for*

*the Elders of the Church:* *Jam. 5. 14.*

That is, seek out to some  
spiritual Person, who is over the Congre-  
gation, that he may contribute his assist-  
ance, afford the sick man his best directi-  
ons, pray to God with him and for him,  
that God would pardon his sins, assuage  
his pain, remove the disease, restore him  
to his former health, and the like; this  
being a duty enjoyned, would not be o-  
mitted. Better then in time of sickness,  
than not at all; but better in time of  
health, I think, than in time of sickness.  
In the midst of life we are in death, there-  
fore in the midst of life we should pre-  
pare for death; whether sick or well, that

message to *Hezekiah* concerns us all. *Set  
thine house in order*, *Isay* 38. 1. There is  
a time when all Men will be glad to seek  
God, and that is *Cum occiderit*, when he  
lays any scourge or sickness upon us;  
when he slew them then they sought him,  
and turned them early, and enquired after  
God. *Psal.* 78. 34. Even they, who kept  
not the Covenant of God before. *Vers.* 10  
who forgot his works. *Vers.* 11. who sin-  
ned, provoked him, tempted him in their  
heart, and spake against him, *Vers.* 17, 18,  
19. who neither believed in him, nor trust-  
ed in his salvation, *Vers.* 22. but spent  
their Days in vanity, and their Years in  
turmoil in the World, *Vers.* 33. never  
thinking upon God at all, in a pinch or  
danger and extremity, when he slew  
them, did all turn seekers, to find help  
from the same hand, which hurt and  
wounded them. This is the very Athe-  
ist's time, and the time of the most de-  
bauched Person in the World to seek God  
in, this is the time which brought home  
the Prodigal; they who loose him in  
time of health, will be glad to seek, and  
sue to him in time of sickness. Therefore

let me recommend to you another time, when ye will be more certain and sure to find him, because it is God's acceptable time, and that is in time of health, when your Mountain is strong, your Hedge and Fence about you safe and untoucht; when you have other dependencies, yet then to slight them all, and to depend upon God, that's the time, which pleases him. Now, now saith *Solomon*, in the days of thy youth, in thy prosperity, before the evil days come, *Eccles. 12. 1.*

*Remember now thy Creatour*; However our memory is placed in the hinder part of the Head, yet we must not defer our remembering to the hindermost part of our Life. I know it is the desire of all Men, when they are going out of the World, to have a secure Passport, and to get as much an assurance of their happiness and future estate as can be; Now give me leave to be plain with you, I can give you no better assurance then what the Scripture affords, God's word is the best security. If ye look for an assurance of faith, Faith is but the substance of things hoped for, the evidence of things not

seen. *Heb. 11. 1.* If ye look for an assurance of hope. *Heb. 6. 11.* Hope carries us to that which is within the Vail, *Heb. 6. 19.* which we hope for, but cannot see; if ye look for an assurance in that which we call Election, I know the foundation of God standeth sure, having this Seal, *The Lord knoweth who are his*; Yet have a care, *Let every one, who nameth the Name of Christ, depart from iniquity*, *2 Tim. 2. 19.* *Make your calling and Election sure*, How is that? by giving all diligence to add to your faith vertue, to vertue knowledge, to knowledg temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity; for, if ye do these things, ye shall never fall. *2 Pet. 1. 5, 6, 7, 8, 9, 10.* We can be no further assur'd of our Salvation by Christ, than we can be secur'd of our being in Christ, and conforming our lives to the Christian Rules. The security we can have in this present state of grace may not be imagined to be the same with that we shall have in the state of glory. It is only the Saints departed, who have enter'd the  
Ark

Ark of Heaven, can sing that *testimony* of the Apostle. *Death is swallowed up in victory*, 1 Cor. 15. 54. We that are below in this Church militant, must be ever upon our Watch, saying with holy *Job*, *All the days of my appointed time, or warfare here on earth will I wait till my change come*, Job 14. 14. And our change will come sooner or later. The wheel of nature, *Jam. 3. 6.* is ever turning, and turning some off into the dust every day; like *Peter* and *John* we are continually running one after another to the Sepulchre. The best Antidote I can prescribe unto you, I will not say against Death, but against the terror of it, that Death may loose its sting, and the Prince of Terrors may not be terrible, is this, to look upon your selves all your life time; if of the number of the predestinate, to be predestinate, to be conformed to the Image of Christ, *Rom. 8. 29.* To live as he lived, to walk as he walked, to make his spirit your guide, his word your rule, his life your example; In all Scripture the holy Spirit of God hath revealed unto us but one way of preparing for death, and securing

ring our future estate, which is by an holy life. Faith may shew us Heaven, as *Moses* saw the Land of *Ganaan* at a distance, but it is holy life, and an habitual sanctity must land us there. The Text I have now pitched upon may settle us upon this bottom, if we will but seriously weigh and consider of the two Propositions, which are indeed two undeniable Doctrines arising out of it. 1. That all men must die. 2. That all Men, after death, must come to Judgment; As the Tree falls so it lies, and as Death leaves us, so Judgment will certainly find us. 1. *All Men must die.* This is so unquestionable a verity, that I never yet heard, or read of any that durst offer at a confutation of this Proposition. *Jews, Heathens, Turks* and *Tartars* all confess it, and have in one kind or other their *Justa*, or Funeral rites, their *Officia postremi muneris*, which they perform at the Funerals of their dead. This statute of dying was made in Paradise, *Gen. 3. 19.* not yet repeal'd. *Debemur morti nos nostraque*, to die is as good a debt as any the world knows, for the le-  
 vyng of which there is an extent upon all  
 Man-

Man-kind, *Rom. 5. 12.* This mortal must be put off that immortality may be put on. Those *mansions* of the first Age had this story told of them all, they lived so many years, and then they dyed, *Gen. 5.* What Man is he that liveth, and shall not see death? The Prince and the Peasant are elemented of the same earth as *Adam* was, like *Nebuchadnezar's* Image, though we may have Heads of Gold, yet we all stand but (*Luteis pedibus*) on feet of clay, We are but like the Ark of God, *In medio pellium*, in the midst of skins, living within Paper-walls, walls of flesh; we dwell in Houses of Clay, whose foundation is in the dust and dirt, which are crushed before the Moth. *Job 4. 19.* I need say no more for confirmation of the first Proposition. Let us see in the next place what use is to be made of it; if we must all die and depart hence, this being not our rest, not our home, but our way home. Let us make provision in our life time for that time of dying, which will most certainly come upon us, though it be most uncertain when; Let us think every day of dying, for indeed we die daily,



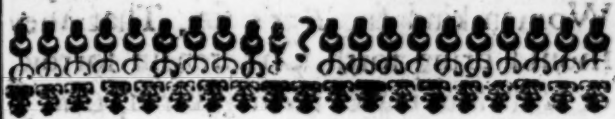
ly, as soon as we are born we begin to die; Let us make death familiar by expectation of it, by daily apprehension of it; Let us at all instants go out to meet it, and think our selves always upon our Death-bed. He deserves not (saith *Jerom*) the name of a Christian, who will live in that state of life in which he would not die-- Indeed it is a very great adventure to be in an evil state of life, because we know that every minute of it hath a danger, and we know withall, that after death, there is something else to be looked after, which brings me to the next particular. *That all Men after Death must come to Judgment.* This is a Proposition carrying in it a very great truth, which *Pagans*, *Turks*, and *Infidels*, I mean the most sober and best moraliz'd amongst them have not been ignorant of. How *Heathens* came by this knowledg, whether by the light of nature, or by some Revelation unknown to us, or happily by some light derived from our Scriptures, I am not able to say, nor curious to enquire; for my way hath ever been to sit down contented with my own ignorance in things, which are in the dark,

dark, and wherein I may spend much time in the disquisition, and find but little satisfaction at last. In secret things which belong to God, Ignorance shall be the Mother of my Devotion; That God shall judg the World is a clear truth, *Rom. 3. 6.* That he shall judg the *Jews*, who sinned in the Law, by the Law; the *Gentiles*, who sinned without Law, without Law; and Christians, who have sinned against the clear light of the Gospel, by the Gospel, is a very great truth also. *Rom. 2. 12, 13, 14, 15, 16.* When this final Judgment shall be, I will not determine; Let curious heads meddle with these curiosities, I dare not; I will not so much as desire to know what God was not willing to reveal. There is a day God hath appointed, in the which he will judg the World in Righteousness, by that Man whom he hath ordained, *Act. 17. 31.* even Jesus Christ, before whose Tribunal we must all appear, and receive according to what we have done in our Bodies, be it good or evil. *2 Cor. 5. 10.* God is pleased in wisdom to conceal that day, that we may carefully observe every day. By way of  
 Appli-

Application, I add but this. Knowing therefore this terror of the Lord, 2 Cor. 5. 11. Consider, I pray you, and lay it to heart, *What manner of Persons ye ought to be in all holy conversation and godliness,* 2 Pet. 3. 11. And let this be a comfort to all Christians, who have not their hope in this life only, nor fix the Anchor of it here below, that the same Jesus Christ, who is now our Advocate in Heaven shall hereafter be our Judge, &c.

Reader, A Funeral Sermon of this nature may not be impertinent, although not very necessary neither, the Church in her Funeral Office having made such a full provision already. But were the Funeral Orations and Encomiums of some low spirited Preachers well examin'd, there is nothing in Print can appear more unseemly, and misbecoming Christian profession, wherein great Persons meerly for being great, shall be applauded for that goodness which was never apparent in them. Certainly these Elogies were intended as things extraordinary for Men of extraordinary sanctity, and not else.

T H E E N D.



## *The Thanksgiving of Women after Child-Birth.*

Commonly called

### *The Churching of Women.*

*Note 1.* **O**ur Church of *England* eminent in her Liturgy and publick Offices, both for her Charity to Man, and Piety to God, hath prescribed to Us in Her Service-Book two notable Passages, as relating to Child-bearing-Women. 1. In the Litany, we are taught to pray in a general way for all Women labouring with Child, that is, for their safe deliverance in so great a danger, which is so great, that the Spirit of God being to lay out a danger to the full, expresseth it thus, *As travel upon a Woman with Child,* 1 Thes. 5. 3. noting both the suddenness, and sharpness of the pains. Now there

there was a curse we know inflicted upon Woman-kind for *Eve's* sin, That they should bring forth Children in sorrow, or with sore travel at their birth, *Gen. 3. 16.* Every Child should be to her a *Ben-om*, and *Filius Lachrymarum*; because the Woman was the cause and beginning of sin and ruine on all Man-kind. *1 Tim. 2. 14.* However God is pleased to moderate the curse, so that Woman shall be able to pass through her Child-bearing safe, though not without some difficulty and danger; and this curse no question is not so heavy upon Woman-kind, as that sin deserved, by means of the seed of the Woman, the *Messias* which should be born from her Posterity. For no doubt he would redeem that nature which he was to assume, and did assume, not only from the danger of Child-bearing, but from a greater danger of eternal damnation, upon condition that these Child-bearing-Women continue in the Faith, and live in that Charity, Holiness, and Sobriety as they ought to do, performing those Duties of Chastity and modest behaviour, which Christianity requires of them.

them. *1 Tim. 2. 15.* Yet notwithstanding the curse of Child-bearing is moderated, and mitigated, it is not taken away, it remains still so as to expose the Woman to very great danger; which motive puts the Church upon it constantly to pray for all Women labouring with Child. I wonder ever any Women who have been sensible of these dangers, should be taken captives by those spirits of error, and seducing Teachers, *2 Tim. 3. 6.* which creep first into their houses, and then into their hearts, so as to be brought to a loathing and dislike of that most excellent Prayer, which the Church hath inserted into her constant Morning-Service for their safe deliverance. 2. Here is a peculiar Office for the purpose, wherein the Woman is to return her praise and thanks to God for her deliverance, when the pain is over, and the danger is past. Had the Church never enjoyn'd this, our own reason may tell us this is fit to be done. First to pray to God for his mercy we would receive, and then to praise God for his mercy received. That so our duty may keep pace with God's bounty, and our grateful de-

L

WOMENS

votions answer in some proportion God's gracious deliverances. Certainly as the Apostle speaks this is *λογικὴ καὶ ψαῖα*. A very rational Service, a Service that hath very much of reason in it, *Rom. 12. 1.* and none but such, who have little reason, and less religion in them can be against it. No Christian who hath grace and gratitude in him, but will blush at that pitiful and poor Objection which is made against it, as if, forsooth, in returning thanks for every one thus delivered, and vouchsafed this mercy, we should be like the Messian Hereticks, who do nothing else but pray. Indeed I think of the two, it is better being like such Heretiques, who do nothing but pray, than to be like such Schismaticques and disquiet Spirits, who do nothing but rail and quarrel at what ever is so prudently ordered and established by lawful Authority; and this is the judgment of a very reverend Man. *Hooker Eccles. Polic. lib. 5. sect. 74.* David telleth us it is a good thing, a thing very well becoming the just, and religious Persons to be thankful. *Psal. 92. 1. Psal. 33. 1.* like not that godliness which teacheth and



Man to be unthankful. Among the Ten Lepers, which were cleansed, our Saviour took notice but of one that returned to acknowledg the mercy. *Luk. 17. 17, 18.* Christ in commending of him, condemned the other Nine. Yet we read not of any special command injoyning one or other to return back, and to give thanks; only the nature of the benefit received did in all reason require it. By which it is evident that when God is merciful to us, we are bound up by reason as well as Religion to be thankful to him. And where can a Woman express her thanks to God for so great a mercy, better than in the Congregation, and that for these reasons. 1. To evidence her own thankfulness. 2. To provoke others to the like thankfulness by her example. 3. To excite all to make some reflexion upon the first sin, which laid so heavy a curse, exposing them to so great a danger, upon Woman-kind. 4. To work in Children an impression of love, duty, and obedience towards those Mothers of theirs, who did undergo so much pain and sorrow to bring them into the World. Neither know I, how or which

way Children can ever make amends, or sufficiently requite their Parents. Now in regard this return of Thanks is to be performed in the publick, and in the Face of the Congregation, it is intituled, *The Churching of Women*. For so soon as God gives them strength, and they have retired themselves so long time, as is consistent with the Christian rules of modesty and sobriety, it is very fit they should come in decent and humble manner, and make a publick acknowledgment of Gods great mercy to them in the presence of Gods People, then met together in Gods house; neither do I conceive how the great end of this Office, according to the Churches intention, can be exactly performed and discharged, to have it hudled up in silence, and obscurely in their private houses, nor indeed done at all, unless the Ordinary grant forth a dispensation in a case of apparent necessity; which it concerns the Church to be very wary in granting, in regard (as I have observed) in this irreligious Age we have so many gross and dead-hearted Christians, that they are apt to pretend a necessity where really

none is, and Midwives in such cases made too often guilty of the midwifery of lies, by which means the publick Offices of the Church are too much abused, and scandalously stubber'd over in private Houses.

### Rubrick.

**The Woman** at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

*Note 1.* By *usual time* we are to understand, so soon as ever she shall be able. *Decretal. lib.*

*3. Tit. 4.* And yet by the

civil Law, and according

to the Tradition of the

Church, in case the Wo-

man be like to live, the u-

usual time is Forty Days after her delive-

ry; not as if the Woman were so long

time to be adjudged unholy, or lying un-

der any uncleanness mentioned in the *Le*

*Statim post par-  
tum Ecclesiam in-  
gredi non prohibe-  
tur. Canon Law.*

*Dist. 5. c.*

*Hac que---*

*Levit. 12.*

*vitical* Law (which Law so far as Ceremonial we hold utterly abolished) but only upon a ground of Christian modesty, and to chastize intemperance, and the like, are Women so long restrained from the carnal delights of the Matrimonial Bed, as appears by the Canon Law, *Dist.* 5. c. and the Constitution 17th. of Leo. Neither can any modest or sober Christians cavil at this, unless they will cavil also at that prudent advise given by the Apostle, for married Persons upon occasion, by mutual consent to abstain from those things, which are lawfully enjoyed at other times. 1 Cor. 7. 5.

*Note 2.* By *decent apparel* is doubtless meant some distinguishing habit, by which the Woman, who is to give her

No. such habit either commanded or forbidden, but left as an indifferent thing.

Vid. *Haman* L<sup>e</sup>-*strange*.

thanks, is to be taken notice of from other Women; neither can any conscience, which is not scandalously and shamefully weak, so weak indeed as it may rather be interpreted stubbornness of will than weakness of conscience, take any just offence at this,

for

for according to the judgment of *Tertul-  
lian*, I cannot conceive what hurt can pos-  
sibly be in a Vestment, where the wearers  
are not faulty. *Tertul. lib. de pall.* And *St.  
Paul* hath fully determin'd in the case  
touching all indifferent things, *That to the  
pure all things are pure*, *Tit. i. 15.* that  
is, they who strictly abstain from unlaw-  
ful freedom, may with a safe Conscience  
use any lawful liberty. But the usual  
Vestment worn for distinction at this time  
by the Woman, was a comely Veil, to be  
as a token of her modesty and subjection,  
for the use of the Veil had that meaning  
in it in the Apostles time, *1 Cor. ii. 10.*  
So *Photius* tells us in his *Epist. 210.* The  
Woman ought to be subject to the Man,  
*καὶ τῆς ὑποταγῆς συμβολὰ τὸ ὅτι τῆς κεφαλῆς κα-  
λυμμα φέρειν.* and to bear the sign of her  
subjection, a covering on her Head. Such  
kind of covering every Woman ought to  
wear in the Congregation, *1 Cor. ii. 5.*  
But if the Woman be singled out from  
the rest, to joyn with the Minister, in dis-  
charging any Christian duty, as in this  
case. Then questionless she ought to  
have a Veil, not only for decency, but for

distinction too, as being to sit in a more eminent place in the Congregation, to pay her thanks to God for her safe deliverance from so great a danger; which Veil may not only mind her of her subjection, but teach her also to make reflexion upon that first sin wherein the Woman was the first, which brought the Sex first under subjection, and withall subjected them to the great danger of Child-birth. Indeed some superstitious Persons, who are apt to create fears to themselves, where there is no ground of fear, which is the right meaning of superstition taken in a bad sense, scruple more at this Vestment than at the committing of a gross sin; and where-ever this Veil is used, I verily believe it may be to convince these pittiful Christians of their gross ignorance, who scruple so at every indifferent thing, that they do not only destroy all Christian duty, but all Christian liberty too, which they so much contend for. I do not read it enjoined by any Ecclesiastical Canon, nor by any injunction of the Church, only it is a civil custom, and fashion of the Country, and hath no more offence in it, than

than the wearing of new Gloves at Marriages, or blacks at Funerals. *Dr. Whitgift.* Defence of his Answer to the Admonition. *Fol. 537.*

3. *Note.* The Woman is to kneel in a convenient place. For kneeling, I suppose no just exception can be taken out against that, for it hath ever been the manner in Christ's Church, whether we offer to God, or receive ought offered from him in this wise to do it.

*Note 1. Book of Edward VI. unto the Quire Door.*

*Vid. Bishop Andrews Serm. on Phil. 2. 8, 9, 10, 11.* Now the Woman at this time hath a peculiar offering of praise and thanksgiving to offer up to God for her deliverance, and therefore it is fit she do it in most decent and humble manner. But as to the convenient place, we must take our directions from custom, and the Ordinary, however in case it be more within the publick view, and the publick hearing, than any other place, the Chancel, and as neer to the Communion Table as may be approached, the Woman not pressing or presuming within the Rail which is a place peculiar to the Priest only,



ly, is the fittest place, and hath ever been so accounted in the Churches practise. For that is indeed properly the *Sacrarium*, where Oblations were wont to be made. They who brought any gift, were to bring it unto the Altar, or to the Holy Table, which in *Ignatius* is frequently termed *mensa*, or Altar. According to that of our Saviour, *If thou bring thy gift to the Altar*, Mat. 5. 23. which is clearly a Christian injunction, implying when we bring any special gift to God, for any special mercy received, thither we must bring it. It was the usual place whither all oblations, donations, and gifts devoted to God, and the maintenance of his Service, were brought. *Vid. Capital. Caroli Magni Wormatie. lib. 6. c. 285.*

And then the Priest shall say unto Her,

*For as much as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,*

Rubrick

**When shall the Priest say this Psalm.**

**Note 1.** In the former Liturgy this Preface, *For as much as it hath pleased, &c.* was left arbitrary to the Priest, these words, or *such like*, as the case shall require, but since our Reformers very prudently noting of how dangerous a consequence it is to leave things arbitrary in publick Offices, especially when some extravagant Ministers took occasion thereby to depart clearly from the sense sometimes, as well as from the words, and assumed such a liberty, as did exceed the due bounds of modesty and sobriety, therefore to avoid all such extravagancies for the future, have tied up the Ministers to use these very words, which words are to be applied to the Woman, who is to return her thanks, and that she may discharge this duty of thankfulness with the more fervency and devotion, she is in few words put in mind, 1. Of the greatness of her danger. 2. Of God's goodness to her in her deliverance.

**Note 2.** The Minister is to go before  
the

the Woman, I suppose in the reading of the *Psalm*, and she to make her Response of every Verse after him, for in the Preface she is to say, as well as the Priest is to say in the Rubrick. The usual *Psalm* both in the *Scotch* Liturgy, and our former Liturgy was *Psalm* 121. which was a *Psalm* not abused, but very appositly applied, in regard the Contents of it are expressly thus, That the faithful ought only to look for help from God. But in regard some Persons have made their exceptions against it, by reason of some passages in the *Psalm*, which were not plain enough to their capacities, in their literal meaning, therefore our late Reformers being willing to give satisfaction to all truly tender Consciences, have laid that *Psalm* aside, and made choice of two other less liable to exception, for to supply that defect.

*Psal.* 116.

This *Psalm* is a grateful acknowledgment of God's seasonable deliverances, and gracious returns to the prayers of his afflicted, distressed Servant, which are to  
be

be answered with vows of new obedience, and intire affiance in God. This *Psalm* indeed was not Penn'd for such a particular occasion as this, but yet it is thought seasonable at this time to be used, and may very fitly be applied to this occasion.

### Paraphrase.

*Verf. 1. I desired of the Lord, in whom I repos'd my chief and only confidence, that he would be pleas'd to hear my prayer, and in his good time consider my distress, and send me a seasonable and gracious deliverance.*

*Verf. 2. Now seeing he hath thus graciously heard my request, and bestow'd upon me the mercy which I pray'd for, I shall when ever my calamities approach me, or seize upon me, apply my self by my prayers chiefly and solely to God, and however I neglect not any other lawful means, yet will I make him my chief trust, and dependance.*

*Verf. 3. My dangers indeed, which by the strength and goodness of my God I have escap'd, were very great, menacing death.*

*Verf. 4. And when I had small or no hopes*

hopes of rescue left me from any humane means, I made my address to God's overruling help and providence, I humbly and fervently besought him in my Prayers, that he would send me a seasonable deliverance.

Vers. 5. For certainly thought I, be my dangers what they will, yet I have a merciful and faithful God in whom I trust, who will make good his promise of mercy, to all who depend upon his promises, and faithfully by prayer sollicite him for performance.

Vers. 6. It is his proper attribute to be the supporter of the weak, and the reliever of those who are in distress, and accordingly hath he dealt with me in my greatest destitution.

Vers. 7. And now being thus rescued by him, and delivered from those dangers which did encompass me, I have nothing to do, but to serve him in all sincerity, and integrity of conversation.

Vers. 8. For he hath rescued my life from death, wiped all tears from my eyes, restored me from my weakness to a perfect strength and soundness.

Vers. 9. Therefore will I spend the remainder of my days, which he shall afford me

in

in this World, in his service, and at the present make my humble address to the place of God's special presence, there to celebrate that mercy, which he hath afforded me in so signal a deliverance ;

Vers. 10, 11. When my calamities were most pressing, and my dangers greatest, by which I was clearly convinced, that the arm of flesh was not to be trusted in for my relief ; yet I knew there was one sure hold, to which I might hopefully and successfully resort, the never failing Omnipotent hand of God, therefore to that I betook my self entirely, and from that I received my deliverance.

Vers. 12, 13, 14. For this, and for all other abundant mercies, which God hath so graciously bestowed upon me, I am bound up by all obligations, to make my most thankful acknowledgment, and to do it in the most solemn manner, in the presence of the whole Congregation, by way of publick Festival, blessing and magnifying God's Holy Name, who hath preserved my life from so great a danger, and kept it as a Jewel of his own Cabinet, as being by me humbly deposited with and intrusted to him. And this is his gracious way of dealing, not with me only,  
but

but with all who truly rely and depend upon Him. For which signal mercy of his, I here present my self at this time, to pay that gratitude and oblation of praise, which if I did not promise in my danger, yet am now bound up to perform after my deliverance.

Verf. 16. O most gracious Lord, how am I obliged to Thee, by all the bonds that any ingagement can lay upon me? No Servant bought with a price, or born in a Man's house, can be more closely bound to him, than I am bound to Thee, who hast rescued me by so great a deliverance from so great a danger.

Verf. 17, 18, 19. What remains now, but that I should return to Thee the humblest offerings of praise and prayer, and spend my whole life as a vow'd oblation to thy service, rendering Thee all possible praise in the publick Assembly, and in the most-solemn manner, saying, Blessed be the name of the Lord, or, Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, World without end, Amen.

Vid. Dr. Hammond.



(177)

Or this Psalm 127.

*Note,* This, or the former, is left to the prudence and discretion of the Minister, but the Church in both hath made so good a choice, that the Minister in either cannot make an ill one.

### *Paraphrase.*

This Psalm was composed by Solomon, as a Compendium of his Ecclesiastes, wherein is set down the vanity of worldly solicitude without God's blessing, as in all things else, so in that of Children, the greatest blessing of life.

Verf. 1. *There is no way in the World to attain any secular wealth or safety, save only from the blessing of God, the author and dispenser of all good things; The building up of Houses and Families, of gathering Riches, and begetting Children to inherit them, is not to be imputed to Man's solicitude, but is wholly imputable to God's blessing. Unless God by his special protection guard a City, all the guards of Men can do*

*M*

*but*

but little to the securing or preserving of it; and unless God build up a Family, all the industry of Men will not be successful to it.

Vers. 2. 'Tis to little purpose for Men to deny Nature that rest, which God hath indulged to her, to toil incessantly, and to debar themselves the enjoyment of worldly comforts, thinking by this means to enrich their Posterity, for they who trust and depend upon their own anxious, and solicitous endeavours, are generally frustrated, and disappointed in their aims and ends; whereas they, who take God's blessing along with them, thrive insensibly, and become prosperous, though they never loose any sleep in the pursuit of it.

Vers. 3. And for Children, that's a particular blessing of God's, from whom all increase comes, and he gives them as he pleases and sees good, as a present reward to the piety, and other virtues of Men.

Vers. 4. And of all blessings this of a numerous Progeny is the greatest, every Child being an addition of strength and safety to the Father; Children of Youth are as arrows in the hand of a mighty Man, and defend the House from Hostil Invasions, as well as Weapons can.

Vers. 5.

Verſ. 5. *As the Military Man guards himſelf with Weapons, Arrows and Darts, having them in a full quiver all in a readineſs, and prepared; ſo the Maſter of a Family is fortified from Hoſtile Invaſions, and all other inſolencies and moleſtations, by the multitude and ſtrength of his numerous Children, who are in a readineſs to back and defend him at all turns from injuries of any kind, which the open violence, or more ſecret fraud of Men can deſign againſt him, either in the Field, or in any Court of Judicature,*

*Vid. Dr. Hammond.*

*Therefore for other bleſſings, and for theſe amongſt the reſt. Glory be to the Father, and to the Son, and to the Holy Ghoſt, &c.*

*Note, Two more excellent Pſalms could not have been ſelected out of the whole Book of Pſalms for this Office; which, though not Penn'd for this particular occaſion, yet are moſt admirably fitted to it, and moſt ſeaſonably applied: and no Church in the World is more happy for her Verba Opportuna, as our Church of England is.*

M 2

Then

Then the Priest shall say,

*Let us Pray.*

*Note,* This is like the Prophet *David's* invitatory, *Psal. 95. 1.* and is frequently used in other Offices of the Service Book, especially before the Lord's Prayer, to shew what requests we desire more particularly to summe up in that Prayer at that time: For this reason is this clause inserted into the Absolution at the beginning of Morning Prayer, *Wherefore let us beseech Him to grant us true repentance, and his holy Spirit, &c.* The meaning is, that we are incited more particularly to pray for the grace of repentance, and the gifts of the Spirit in the Lord's Prayer immediately following, which Prayer was undoubtedly indited by our Saviour for such a purpose; or else it is set before these Three Versicles,

*Lord have mercy upon us.*

*Christ have mercy upon us.*

*Lord have mercy upon us.*

which antiquity called the lesser Litany, and were of very early admission into the service

service of the Church. *Clemens. lib. 8. c. 5. c. 6.* And fitly are they placed before the Lord's Prayer, because expedient it is we implore God's mercy, before we resort to him in Prayer. *Durand. rational. lib. 4. c. 12.* It is an address to the blessed Trinity, whereby we avouch our faith in God, One in Essence, Three in Person, we are to pray to. But be this *Oremus*, or *Let us pray* set where it will, the end and use of it is very good, to settle and fix our intentions towards some ensuing duty; for unless we are thus stirred up and called upon, we are apt to grow dull and drowsie, and to supplicate God to hear those Prayers, which we do not hear our selves. This *Oremus* is very ancient, as appears out of *Chrysostom*, *Augustine*, and others, and there was a practise amongst the *Heathens* in their sacred (though erroneously so) Offices very like unto it. *Vid. Plutarch. in Coriolano.*

**Our Father, which art in Heaven;**

**Our,** Teacheth us to pray one with another, one for another; he, who prays only for himself shall be heard only for himself. The prayers we put up to God should be cast in the mould of love and charity. He, who is angry with his brother, cannot offer a pleasing and acceptable offering to God his Father, without faith no acceptable pray'r, without love no true faith,

**Our,** *Nos pudeat eum aspernari fratrem, quem deus non aspernatur filium.*

*Est vox charitatis, as this Pray'r is Breuiarium fidei, so is it* *Sanctus a p'a'nt. Singuli pro omnibus, omnes pro singulis orant.*

*Pro se orat necessitas, pro alijs charitas.*

**Father,** *Magnum nomen hoc, sub quo*

**Father,** This begets in us love, a humble confidence, a holy kind of presumption.

*nemini desperandum Surgam & ibo ad patrem. Luc. 15. 18, 19 Pater etiamsi offensum*

sumption; what will *est pater, filius etiam:*  
 God deny us, who *si nequam, tamen fili-*  
 vouchsafes us this to *us.* He will never  
 call him Father: forget the nature of  
 Though we are sin- his Name, though  
 ful, he will not for- we forget our duties.  
 get to be merciful; There is indul-  
 though we forget *gentia paterna, & li-*  
 our duties, he will *beralitas paterna; Fa-*  
 not forget his Na- *cilitas dandi, & con-*  
 ture. *Lasus est, sed donandi in patre.*  
*tamen pater.*

*Nomen patris ex-*  
*plicat charitatem dei,*  
*excitat charitatem*  
*nostri.*

which art in Heaven. which art in Heaven.

This begets in us Other Father's sub  
 fear, and a holy kind *terris, he in cælis.*  
 of reverence; This *Isay. 63. 16. Psal.*  
 minds us of our *10. 2.*

earthly peregrinati- *αὐτὸς τὰς καρδίας. Col.*  
 on; shews our wants *3. aquilarum hoc ne-*  
 and whence we are *gotium non talparum,*  
 to expect relief; it *non milvorum.*

notes us to be stran- — *Calumque tueri*  
 gers and pilgrims on *Fussit.* — We do  
 Earth, standing in *genus de cælo ducere.*



need of his help and assistance, who is in Heaven. It teacheth us whither we are to direct our prayers, and where to settle our affections when we pray, *Orantis est nil nisi cœlestia cogitare*. It shews whence every good comes, we can possibly want or stand in need of; it shews God to be all-sufficient, able to help us, for in Heaven; as willing to hear us, for our Father. It minds us that we are but *viatores*, Travailleurs, Earth is our way, and Heaven is our home.

*Act. 17.*

We should look home with the Prodigal, *Luc. 15*. As *Absolom* desired to see the King's face, *2 Sam. 14*. So we the face of Christ, and God in Heaven.

*Cælum petere*, is the *Unum necessarium*. In this sense, *Quæ supra nos maxime ad nos*.

*Pater, ergo vult, In cœlis, ergo potest.*

*Nullus pater talis pater.* Tertull,

Hallowed be thy Name,

This shews as *Holiness* is the chief at-

This is *Caput votarum*.

tribute

tribute in God, so it should be the chiefest thing in our account; we should be holy, as he is holy, holy in our words, holy in our actions, holy in our lips, holy in our lives. We must not falsify Gods mouth, nor the de-Name, set it where he will not set it himself, nor pretend it to justifie or legi-

*Sanctificetur* cannot come from any Persons that are profane: *Psal. 59. 16, 17.*

Not *Jacob's* voice and *Esau's* hands.

Not a *Scriptum est* from the Devil's mouth, nor the devils gloss and comment upon GOD's Text.

In *Nomine Domini incipit omne malum*— which is sinful. This that ought not to be.

is as if we should carry God's Ark in-  
to the Field, to fight  
against himself: or  
fight the devils cause  
under the banner of  
Christ, or wear  
Christs livery in the  
bare profession of a  
name, and do the de-  
vils service. We do  
not

There are, *Qui sub Christiano Nomine Christianam vuln- rant Religionem.*

*Quid verba audio cum facta videam? En Testimonia rerum & loquentia signa.*

God's Name is as a Castle, we must not

not sanctifie God's time of need, Prov.  
Name, but profane 18. 10.

it, when we profess  
him in words, and *Deus Sanctificat nos*  
deny him in works; *faciendo Sanctos ex*  
When we pretend *non sanctis, nos san-*  
Christian liberty to *ctificamus Deum, non*  
destroy Christian *faciendo eum san-*  
duty; make use of *ctum, sed agnoscendo,*  
Religion to usher in *& pradicando.*

Sacrilege and Re-  
bellion; Paint the  
Cross upon banners,  
and yet by actions  
most sinful and scan-  
dalous, put Christ  
as it were upon a  
new Crucifixion:

God is not to be na-  
med, but he is above  
every name; only he  
was pleased to make  
himself known under  
the notion of names,  
that we might have  
some directions how  
to invoke, and call  
upon Him.

*Extrinscus assum-  
psit sibi nomen ut in-  
vocetur.*

**Thy Kingdom come;**

In this Petition we *Thy Kingdom of God.*  
 pray for the propa- 1. Universal: o-  
 gation of the Gos- ver all.  
 pel, the spreading of 2. Special; over  
 Christian Religion the Church: and  
 all the World over, this latter,  
 that God's Name, 1. *Regnum gratia*  
 which was onely *inchoatum in hac vita.*  
 great in *Israel*; may 2. *Regnum gloria*  
 be known and ac- *consummatum post*  
 knowledged, reve- *hanc vitam.*  
 renced and adored *Rex hujus Regni*  
 among all Nations; *Christus.*  
 we pray for the ex- 1. *Quia Deus.*  
 tirpation of sin, and 2. *Quia Mediator.*  
 the implantation of *Regni hujus erues.*  
 grace; that we may 1. *Angeli.*  
 be translated out of 2. *Sancti.*  
 the Kingdome of *Militantes in terris,*  
 Darkness into the *Triumphantes in cae-*  
 Kingdom of Light, *lis.*  
 freed from the slave- *Regni hujus Leges,*  
 ry of sin and Satan, 1. *Verbum Dei.*  
 and intituled to the 2. *Spiritus Dei.*  
 glorious liberty of *Regni hujus Dona,*  
 the Sons of God; 1. *Fides.*

That

That Christ would  
 set up his Throne  
 and Scepter in our  
 hearts; that the  
 work of grace may  
 be here in us glory  
 begun, and the work  
 of glory may be  
 hereafter in us, and  
 upon us grace com-  
 plet. We pray for  
 the means ordained  
 and appointed of  
 God to bring this  
 Kingdom to us, and  
 us into it, the word,  
 the Sacraments, and  
 a regular and or-  
 dain'd Ministry to  
 preach the one, and  
 to administer the o-  
 ther.

2. *Conversio.*  
 3. *Iustificatio.*  
 4. *Sanctificatio.*  
 5. *Glorificatio.*  
*Regni huius hostes,*  
 1. *Diaboli.*  
 2. *Homines impii.*  
*In Ecclesia.*  
*Extra Ecclesiam.*  
*Uzzah is not to*  
*touch the Ark.*  
*Nor Oziab to med-*  
*dle with the censer.*  
*Nor Saul to offer*  
*the sacrifice.*  
*Obedience is better*  
*than such Sacrifices,*  
*Qua sacra sed sacri-*  
*lega; vota non vo-*  
*venda sed devoven-*  
*da.*

Why will be done in Earth, as it is in  
 Heaven.

Here we pray that we may readily and  
 1. *Voluntas Dei*  
*est decretum. Hac est*  
 promptly

promptly obey all *voluntas quam Deus*  
the Laws of the *vult. Voluntas hac*  
Kingdome before *adoranda, non scra-*  
mentioned; not to *tanda.*

live as we list, but to  
live as we ought, to  
make God's Word  
our Rule, his Spirit  
our guide, and his  
Sons life our exam-  
ple, that we may as  
cheerfully do God's  
will on earth, as the  
Angels do it in Hea-  
ven; do it sincerely  
not in hypocrisie;  
do it, not because we  
will it, but because  
God wills it, though  
it be contradictory  
to our own wills.

We must not on-  
ly do Gods will, but  
suffer GOD's will;  
as it must cheerfully  
be done by us, so we  
must patiently sub-

2. *Voluntas Dei est*  
*mandatum. Hac est*  
*voluntas quam ipse*  
*nos velle vult. Vo-*  
*luntas hac & scru-*  
*tanda & facienda.*

*Converte meum non*  
*velle Domine in tuum*  
*velle.*

*Tolle voluntatem*  
*tuam O Homo, & ego*  
*extinguam infernum.*

*'Tis Factum Do-*  
*mini. So Eli.*

mit

mit when done upon us, when Gods hand is upon our backs, our hand must be upon our mouths; So *Fob.*  
 Could we in all accidents, and various changes of this world resign up our wills to GOD's will, it would make the Cross easy here, and keep us from those everlasting burnings hereafter, We must not only do what God wills, but as he wills it too, *Voto, desiderio, animo.* We must not do it, *Ut-cunque*, in any manner, but with a *sicut*, in the best manner.

*Obmutui quia tu fecisti.* So *David.*

*Modo occidat fiduciam non deponam.* So *Fob.*

*Perdedit vitam ne perderet obedientiam.* So *Christ.*

*Bonum est verbum Domini.* So *Ezekiah.*

*Bonum bene;* God loves adverbs better than verbs.

*Quid Deus vult, & quomodo Deus vult.*

**Give us this Day our daily Bread.**

Here we pray that God, who is the gi- *Omne bonum Dei donum.*

ver



ver of all good,  
would bestow upon  
us those temporal  
blessings, which are  
convenient for us in  
this life. That he  
would give us the  
necessaries of our  
lives from day to  
day, proportioned  
to every Mans being  
or sustenance; nei-  
ther do we pray on-  
ly for our selves, but  
for others, the mo-  
tive of necessity puts  
us upon the first, the  
motive of Charity  
puts us upon the  
latter.

We must beg our  
daily Bread before  
we have it.

*Dicimus da nobis,  
ne patetur esse a nobis.*

*In sudore vultus:*  
Gen. 3. 19.

*Deus habet sinum  
facilem, sed non per-  
foratum.*

*Jacob's Prayer:*  
Gen. 28. 20.

*Agur's Prayer:*  
Prov. 30. 8.

*Paul's Dimensum.*  
1 Tim. 6. 8.

*Αρκεσθαι τινοςδε τροφης*  
Meat and cloathing  
are sufficient for us.

*Non mihi, sed nobis,  
non meam, sed no-  
stram.*

And forgive us our trespasses, as we forgive  
them that trespass against us.

We are no sooner      *Least I be full and*  
taught to pray for      *deny thee,* Pro. 30. 9.  
our

our daily Bread, but as soon as those words are out of our mouths, to pray for the forgiveness of our sins; so apt we are to make the blessings of God instruments of Rebellion against him, and to enslave our faith to our present enjoyments. And in regard our sins hinder the current of his blessings, and keep good things from us; we are taught to beg that God would be merciful unto us, forgive us our sins, and work in our hearts, though not in the like measure, yet in some measure, the same mercy towards

*Then beware lest thou forget the Lord, Deut. 6. 12.*

*Religio peperit divitias, filia devoravit matrem.*

Plenty causeth forgetfulness; noted in Joseph's two Sons, Ephraim, and Manasses, Gen. 41. 51, 52. When GOD is most mindful of us, we are most unmindful of him. *Vid. Aristoph. Plut.*

*Quid alimenta prouiderunt si illis reputamur reuera quasi taurus ad Victimam: Tertul.*

*Quid est ad pacem Dei accedere sine pace? ad remissionem* others,

others, as he bears *debitorum cum retentione? quomodo placabit patrem iratum in fratrem?* Tertul.  
 we will not pardon our Brethren? Again in begging pardon we confess how much we need it, and that our righteousness is depending on Gods forgiveness.

*Qui petit veniam, delictum confitetur.* Tertul.

### And lead us not into Temptation.

In this Petition, seeing our own nature is so strong in its weakness as to incline us to sin, we pray that God would support us by his grace to keep us from falling, and when we are fallen to raise us up again by repentance.

*Ne nos patiaris induci a diabolo, qui utique tentat.* Tertul.

*Christus a diabolo tentatus presidem & artificem temptationis demonstravit.* Tertul.

N

But

But deliver us from evil,

Seeing we are exposed to many temptations in this World, and by reason of our sins lie open to many dangers; so that in the midst of life we are in death, one evil opening a way to another, the evil of sin to the evil of punishment; therefore we pray that God, who is so powerful that he can, and so merciful that he will, would keep us from the evil of sin by his grace, and keep from us the evil of punishment by his mercy.

*Hac clausula priorem interpretatur: Tertul.*

*Qui Deo se committit, diabolum non timet. Ambros.*

*Libera nos.*

1. *a malo mundi.*
2. *a malo carnis.*
3. *a malo diaboli.*

*Libera nos a nobis.*

For thine is the Kingdom, and the Power,  
and the Glory, for ever and ever.

This clause is an *Deus vult dare quod*  
Appendix to the *petimus, & potest da-*  
Prayer, and shews *re quod petimus*  
that when we pray *1. Ab officia regis.*  
in this forme, and *Tuum est regnum.*  
take the meaning a- *2. A potentia deis*  
long with the words, *Tua est potentia.*  
and our hearts and *3. A causa finalis*  
words go together, *Tua est gloria.*  
we may have an This Dōxologie  
humble confidence is often omitted: be-  
we shall be heard, cause in St. Luke it  
and have our re- is no part of the  
quests granted either Prayer; nor is to be  
according to our de- found in that most  
sires, or according ancient Manuscript  
to our needs in ano- of St. Matthew's Go-  
ther kind, which spel, but is thought  
may not be so well to be added by the  
known to us, in re- Greek Church, and  
gard He we pray to used in their Litur-  
is a King invested gies, but divided  
with all Power and from the Prayer, as

Authority, and will if it were no part of  
deny us nothing, it. *Vid. Dr. Sparr.*  
which tends to the *Ration. pag. 28.*  
advancement of his  
glory.

Amen.

This Word being an Index of the Peo-  
ples ascent to the preceding Prayer, was  
usually in the Primitive Church pronoun-  
ced by all the People with a loud Voice,  
*Jerom. in 2. proam. comment. in Galat.*  
*Clem. Alexandr. Stromat. lib. 7. Oportet*  
*est adimplerionis omnium petitionum.*

## The Lord's Prayer and the Decalogue answering each the other.

*Lord's Prayer.*

*Decalogue.*

God is our Father.	This fore	No other Gods but Him.
God is in Heaven.		No graven Image to worship it.
God's Name must be hallowed.		We must not take his Name in vain.

We

*Lord's Prayer.*

We pray that Gods  
Kingdome may  
come, and his wil  
may be done.

We pray that he  
would give us  
our daily Bread.

We pray that God  
would not lead  
us into tempta-  
tion.

*Decalogue.*

Some portion of  
time must be con-  
secrate for his wor-  
ship and service.

Having sufficient, we  
must be helpful to  
others, and so ho-  
nour our Father &  
Mother; and having  
sufficient, we have  
the less temptation  
to be injurious to  
others in any kind.

We must content-  
edly sit down with  
what we have, and  
not entertain any  
covetous desires  
after that which is  
another Mans.

*Minister.*

*Lord save this Woman thy*

*Servant.*

*Answer.*

*Who putteth her trust in*

*Thee.*

N 3

Mini-

*Psal. 34. 22.*

*Psal. 33. 21.*



Minister.

Be Thou to her a strong Psalms; 117

Tower. Psalms; 118. I.

Answer.

From the face of her enemy.

Minister H

Lord hear our Prayer.

Answer. Psalms; 117

And let our cry come unto. Psalms; 117.

Thee. Psalms; 117.

Note, These Responds are the very

Scripture phrase taken out of the Psalms,

that Treasury of Devotion, and are fitted

to the present occasion, wherein Minister

and People, as taking it one from the o-

ther, put up their Prayers to God for

continued mercy upon the Woman, who

comes devoutly to return her thanks to

God, for the great mercy already re-

ceived.

Minister.

Let us Pray.

Note, The Prayer following being

clearly fitted to the occasion, this clause

is set before it to stir up the People to

joyn heartily and unanimously with the

Minister, in begging of Almighty God

those

those special blessings and mercies to rest upon the Woman, which are there and then prayed for.

*O Almighty God, we give Thee humble thanks for that thou hast vouchsafed to deliver this Woman thy Servant from the great pain and peril of Child-birth; Grant, we beseech Thee most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.*

*Note, This Prayer seems principally to be grounded upon, 1 Tim. 2. 14, 15. and is an admirable summary of devotion, wherein the Church so far honours these weaker Vessels, as to pray for as many blessings upon them, as they can possibly be capable of, or as can be summ'd up in so few words! It is very great pity that any Woman should be so silly, so over-laden with sin, and over-led with lust, as to be carried away as so many Captives by those Seducers and Instruments of destroying Souls, who creep first*

into their Houses, then into their hearts,  
 into their bosomes, so as to depart from  
 God, and from this Office of the Church,  
 which is purposely framed up for them, in  
 reference to their present and future Es-  
 tate; being meerly gull'd out of their  
 Religion, by those who pretend it to be  
*Papish*, and fain would make it so, *Sed a-*  
*vertat Deus*, whereas I do verily believe,  
 there is no such Christian provision made  
 in all the Mass-Book for Child-bearing  
 Women, not so sober, grave and serious  
 without any the least mixture of unprofi-  
 table and useless Ceremonies.

### Rubrick.

**The Woman, that cometh to give her thanks,**  
 must offer her accustomed offerings; and  
 if there be a Communion, it is conveni-  
 ent that she receive the holy Communion.

**Note,** These accustomed offerings, were  
 some Evangelical Oblations, and small  
 Retributions given to God into the hands  
 of his Ministers by the Woman, to be as  
 an evidence of her gratitude for the emi-  
 nent blessing which she had received; and  
 when

when we offer up our special thanks to God for special mercies, it is fit we should bring presents unto him; there is nothing Jewish in it, but we are obliged to be thankful to God for his mercy no less then the Jews, *Non ore tantum sed opere.* David was for a *Quid retribuam:* Psal. 116. 11. And when ever we do offer to God, it is but, *Tibi Domine de tuis.* 1 Chron. 29. 14. Now that the Woman receive the Communion, if there be a Communion, is very requisit, that by a new addition of mercies, she may have the more ties and obligations upon her to spend the remainder of her days in holiness, and may double her oblations, together with her mercies received, and return home not empier, but the fuller for her oblations, filled with joy and comfort, having received a spiritual refreshment, as well as a corporal deliverance, and so make it the business of her whole life to devote her self, and those Children to God, which God hath given her. *Lastly,* Here is to be noted, that neither the  *blessing*, nor the *Grace of our Lord Jesus Christ*, concludes this Office, in regard it is a service  
to

to be performed betwixt the first and second service, which doth so conclude, as Dr. Sparrow observes. *Rational. pag. 363.* Neither is such like Office altogether a stranger in the Reformed Churches beyond the Seas, for in the *Hungarian, Polish, and Lithuanian* Churches we read of an Office of this nature used. *Vid. Mr. Duret. pag. 48. sect. 59.*



**Primitive Church Discipline**

And he drove out the Man, and he seat-  
ed at the East of the Garden of Eden,  
Cherubims, and a flaming Sword, which  
turned every way to keep the way of the  
Tree of Life.

**T**his is the first early instance we  
have in Scripture for Church Dis-  
cipline. *Epiphanius* seems to  
deduce it thence *lib. 1. c. 15.* and *Augustine*  
in *Sens. ad Gal. lib. 1. c. 49.* and many  
other besides; if so there is not only Scrip-  
ture for such a Discipline, but the most  
ancient of Scripture: An ancient godly  
Discipline



Discipline of putting notorious sinners to open Penance, which it seems is lost amongst us, and we only wish, as there is cause enough for it, a happy restoration of it. It was indeed when it was used as it ought to be, a very laudable and edifying way to reform the scandals of Christianity, and to make Christians in profession to be Christians in their lives and conversations too. It is strange that the only reforming discipline should be abandoned those Churches, which are stiled the Reformed; that excommunication should be it self excommunicate; and that driven out of the Church, which should drive out vice. And I wonder a whole Nation should vote the restoration of it, and so few in the Nation should endeavour it. It is a sign that vice hath overtopped Christianity, hath gotten the upper hand of all Laws, both Political and Ecclesiastical, and that may very well be, for we, who live in this age, cannot be ignorant how many good Laws have been made for the correcting of vice, and how few executed; either we love vice so well that we will not, or we have indulged it so



so much, that we dare not bring it to open Penance. But God, who was neither pleased with it, nor afraid of it, did, for when *Adam*, the first of Man-kind, and King of the whole World under God, had transgressed his positive Law, and committed a great sin in breaking an easie Commandement, he brought him to his confession, his open and full confession, though he came unwillingly to it, and used many evasions and equivocations, which the Tempter taught him to use, who first taught him to sin; he gave him an Ash-Wednesday Lecture, for the Ceremony of Ashes, from whence this Day derives the name, came from his *Pulvis es, Dust thou art*, *Gen. 3. 19.* and he put him to his Penance. *In mærore, in sudore.* In sorrow shalt thou eat, and in sweat. He, who abused his indulged innocent pleasures, should live with afflictions, thorns, and thistles, *Gen. 3. 17, 18, 19.* The promised Seed gave him hopes of pardon, *Gen. 3. 15.* but he must pass this Penance first, and that he might pass it, he must quit his Paradise, be driven for a time from the presence of the Lord. So  
 He

*He drove out the Man, &c.* This was the first great Specimen of Church Discipline, it is Primitive and ancient enough, as ancient as the Church it self, and it is authentick and authoritative enough, for God himself was the author of it, and it was practised in the Church before the Law, till sin was so imperious that nothing could reform it but a Deluge, and under the Law, till wickedness was so predominant, that nothing could quell its power, but a *Babylonian* captivity, & in the time of the *Messias*, till Vice was so prevalent amongst the *Jews*, that nothing could check the rage of it, till the *Roman* Eagles fell upon *Jerusalem*, like Birds of Prey upon a Carcass, and in the Christian Churches of the Apostles planting, till sin was grown so much in defiance of the light, that God was pleased not only in Justice, but in Mercy too, to withdraw the Candlestick; and in all Churches of the Christian World was this Christian Discipline used, this godly Discipline (and where it was most used, there Christianity most flourished) till corruption had gotten the start of Christianity, and  
Christianity

Christianity and Covetousness, or something worse had made a match. But now it is every where either too much abased, or else almost totally abandoned, so that it is no wonder Christians in name should be worse than Heathens in manners, when the Christian Church is without Discipline, when the Tares and the Wheat, the Goats and the Sheep, the Chaff and the good Corn, the Dross and the Gold, the Unclean and the Clean, the Vile and the Precious must all promiscuously make up one communion in the participation of most holy things, and no Judicial Discipline is used to make so much as a tolerable separation, so that in the Church Militant here on Earth, sin is only the Triumphant part. But in Heaven, where no unclean thing shall ever enter, it shall not be so, *For flesh and blood cannot inherit the Kingdom of God, neither corruption inherit incorruption*, 1 Cor. 15. 50. God hath here in the History of the first original of all our humane race opened to us this great truth, wherein there is a History as well as a Mytery; what is spoken of *Adam* and Paradise, of

*Adam*

*Adam* placed in Paradise, whilst he remained innocent, and of *Adam* brought to confession, penance, and removed out of Paradise, when he became notoriously criminal, is historical, but it is written *ἱστορικῶς*, by way of a type and ensample in respect of us, and so is mystical, shewing that all notorious criminals, who live in the bosom and bowels of the Christian Church, and are a reproach to the Christian name, and a scandal to Christian profession, are to be removed, are to be brought to their confession, penance, and to remain sometime separate from the community of Christians, whose holy Laws and Lives they will not conform to. This was God's Law, and this was Gods practice, but as godly as we pretend ourselves to be, I do not see that we transcribe God's Copy, and draw his practise into imitation: We suffer many scandals in the Church, seek no removing of them, suffer Vice to be accounted Vertue, and Vertue to be accounted criminal, and seek no redressing of it. *Adam* innocent, and *Adam* a transgressor is all one to us, he shall remain in Paradise, though the curse of

of briars and thorns grow up and remain with him, he may eat of the tree of sin, and when he hath done so, come without any controul to the Tree of Life, if it was possible, without doing his penance, so little do we regard who comes, or what is done in the Church which is the Paradise of God. Church-Officers are much to be blamed as to this particular, who do not duly and truly present such Criminals. But God would not have it so, would not suffer it to be so. For, *He drove out the Man, &c.*

That I may give you an exact model of the godly Discipline which the Primitive Christian Church used at the beginning of Lent, or much about this time of the Year, I shall take my Scheme from this first pattern of it set by God himself, in his severe dealings with lapsed *Adam*.

1. *Adam*, so long as he kept his integrity, remained innocent, and had done nothing notoriously criminal, to deface that divine and glorious Image, which God his Maker had stamped upon him; and all Paradise at his command; he might freely take the fruition of God's  
 O Crea-

Creation, and enjoy his Creator in a happy and a contemplative life. Thus he was *In statu instituto*, in his first and innocent estates; but when he became a delinquent and a Transgressor, and stood convicted of a notorious sin against his Maker, when the Serpent in subtilty had beguiled *Eve*, and *Eve* in simplicity had deceived *Adam*, and under the specious pretence of being like unto God, and wise in knowing good and evil, he made himself a sinner against God, lost that wisdom which he had by refusing the good, and choosing the evil, then God took a severe course with him to humble him for his pride, and to mortify him for his presumption, Paradise the Garden of his pleasure was turned into a place of his penance and punishment, and he lost the liberty of those fruitions, which he had made a forfeiture of by a too great licentiousness, God put upon him his Penance Robes, cloathed him in skins, the badges of his sin, and the covers of his shame, *Gen. 3. 21*. So in imitation of this practise of God the Church in the Primitive times did deal with her criminals, such as apostatized from



from Christianity in times of Persecution, or such as were convicted of heresie, Schism, Contumacy, Perjury, Adultery, Drunkenness; or any other notorious crimes, which were a scandal to the Christian name, or a reproach to Christianity, and they were the stricter and severer in this Discipline, not to magnify the power of the Keys, and Authority of the Church above the mercies of God, for his mercies are inexhaustible, and all our sins to them are but as a drop to the Ocean; but they were the more severe in it, because Christianity was but then in the bud, and the profession of it was thinly dispersed in the crowd of *Pagans*, where the least moral scandal would have been a great blemish to the whole party, and consequently have impeded the gaining of *Proselites*. For it is an infallible rule that no Sect whatever can thrive and prosper, whose Professors do not exhibit a fair front of moral Vertues in their outward actions: Upon this account it was, and it was expedient too, that the Church under the penalty of the deepest of her censures, required from all her subordi-



nates, such a practical and exemplary purity, as might render her most resplendent, even in the opinion of her greatest enemies. Neither was the Church Catholick so severe, but the Novatians the *καθαρῶν*, Puritans in *Affrick*, as they stiled themselves, were much severer, for they when they excluded criminals out of their communion, did shut them forever out, which severity *Cyprian* condemned in them, and so did *Ambrose*, and wrote several Books and Epistles against them, as being too over-rigid and cruel in their Discipline towards their lapsed Children, exercising rather the authority of a Step-Mother, than of a natural and indulgent Mother; Yet though *Affrica* was always very fruitful of Monsters, this severe Discipline of theirs did keep out vice and scandalous crimes from their Churches. And when the Church ceased to carry a strict hand of Discipline over her delinquent Children, grew remiss and relax, and every day more and more gentle towards notorious criminals, sin did quickly get the head of sanctity, and vice juggle out vertue, and debauchery drive  
out

out this very Discipline it self, so that for want of it now we may take up the complaint of *Isaiah*, *How is the faithful City become an Harlot, it was full of judgment, righteousness lodged in it, but now murderers. Thy Silver is become dross, thy Wine mixed with Water*, *Isay* 1. 21, 22.

2. When *Adam* had sinned, *Adam* and *Eve* both, for *Eve* was the first transgressor, and was first in the transgression. *1 Tim.* 2. 14. God did not presently separate them, and cast them out of *Paradise*; but he called them first to a strict account, and interrogated them touching their sin, of which they were convicted in their own consciences, as appeared by the covers which they made for to hide their nakedness, *Gen.* 3. 7. and by their hiding themselves from God, when they heard his voice in the Garden, *Gen.* 3. 8, 9, 10. GOD summons them to appear before Him, with all their sin and guilt about them. *Gen.* 3. 9. And although they used many wryings and turnings from the quarter, minsing and shifting, translating and passing off their faults from one to another, *Adam* confessing his naked-

O 3

ness,

ness, but not his sin: *Gen. 3. 10.* And when he could not hide his sin, laying it not upon himself, but upon his Wife, as his Wife did upon the Serpent. *Gen. 3. 11, 12, 13.* Yet God by his strict examination brought them to such a sense of it, that they could not choose but see how notoriously criminal they were, and unworthy to abide any longer in that Garden of God, wherein they had injured the Majesty of so glorious a God, and abused the mercy and goodness of so gracious a Creator. So in the Primitive Church of Christians, before the notorious sinners and criminals were cast out of the bosom of it, they were assigned their Confessors who were to examine them, to take cognizance of their crimes, to lay open their sin, and their danger, and to make them thoroughly sensible of the injuries and indignities they had offered to Christ, and to make them see clearly how unworthy they were, to live in the society and communion of Christians, and to partake of the Prayers, Sacraments, and Priviledge of the Church, who by their hainous sins and notorious crimes had so much defa-

med Christ, scandalized the Christian community, and brought a reproach even amongst Heathens upon the Christian Name. Now this business of confession, or taking confession, was not intrusted to any, but to those, who were most eminent in the Church, for their prudence, piety, sanctity, and integrity, and such as could be as Christianly sensible of the faults of others, as if they were really their own, who had the wisdom of the Serpent to discern, and the innocence of the Dove to determine in such cases, and knew how to distinguish betwixt weak and wilful sinners.

3. When *Adam*, *Eve*, and the Serpent, whose shape the Devil had abused to deceive them both, had passed their examination and confession, (but it is to be observed the Serpent was not examined, neither did make any confession.) *Gen.* 3. 14. Then God promised to *Adam* and *Eve* a gracious Pardon in the promised Seed: *Gen.* 3. 15. But he brought them to do Penance first, the Serpents punishment rather than his Penance, was to go upon his Belly, and to feed upon dust all the days

of his life. *Gen.* 3. 14, 15. The Womans Punishment and Penance both, was to bring forth Children with sorrow, and to be in subjection to her Husband, whom by her imperiousness she had deceived, *Gen.* 3. 16. being assured of hopes of salvation, through a Child that should be born of Woman-kind, that is, the *Messias*, if she and her Sex continued in faith and charity, and holiness with sobriety. *1 Tim.* 2. 15. The Man's punishment and penance was to eat his Bread in sorrow all the days of his life, to live amongst thorns and thistles, and to spend his days in a kind of mortification for his intemperance, *Gen.* 3. 17, 18, 19. And when God had pronounced them this Penance, he cloathed the Man and the Woman like Penitents, in Coats of Skins, *Gen.* 3. 21. So in the Primitive Church, when scandalous Christians had passed their examination, and confession, then they were assigned their Penance by their Penitentiaries, κατὰ τὴν ἀναλογίαν τοῦ αμαρτήματος, according to the rate and assize of their crime and offence, which Penance they were to perform exactly, and to give some clear evidences of their

their reformation, and amendment before they were to be readmitted to Christian communion, but in some cases to those especially, who were in extremes, the Church was indulgent, and did deal *φιλανθρωπιότερον*, more favourably. Now when the Penance was assigned them, and they became *Canonice pœnitentes*: then as God cloathed *Adam* and *Eve* with *Skins*, so they were cloathed in *silicio & sordibus*, in sack-cloth and ashes, to testify to the World, that they were fallen, and by sin become as the vilest things.

*Fourthly*, and Lastly, When *Adam* and *Eve* had passed their Examination, Confession, had received the Sentence of their Penance, and were cloathed with *Skins*, like *Pœnitentiaries*, then they presented themselves at the Door of Paradise, and were driven thence. So *He drove out the Man*; and ancient Writers conclude it to be much about this time of the Year; and therefore in imitation of God's practise, did the Primitive Church (about this time of the Year) cause all Penitents to present themselves at the Church door cloathed in Sack-cloth, with their Feet bare,



bare, and Visages dejected, and while they were so presented, they were led into the Church by their Penitentiaries, all the whole Church lying Prostrate on the Floor to bewail their offences; and after the Seven Penitential *Psalms* were sung, the chief Governor or Bishop of the Church, the Presbyters in a fraternal consociation joyning with him, did sprinkle ashes upon their heads, covered them with Sackcloth, and with sighs and sobbs denounced this Sentence against them, that as *Adam* was expelled out of Paradise, so they were thrust out of the Church for their iniquities, and after this they were driven out, all the Clergy pursuing them with this Respond, *In the sweat of thy brows shalt thou eat thy Bread*, Gen. 3. 19. That so these poor sinners seeing holy Church so afflicted and disquieted for their sins, might be made the more sensible of their Penance; This is briefly the Scheme of the ancient godly Discipline, which may easily be proved, as to the most material parts of it, out of the Evangelists, the Writings of the Apostles, and Apostolical Men. But now there are scarce any



Foot-steps of it remaining, and that is certainly the Reason why the Christian World is grown so prodigiously vicious; onely we have here an Office appointed in the stead of it to be read upon this day, wherein we do not wish that curses may fall upon our own heads, as some slanderously report of us, only we affirm with our own mouths, that the curse of God is indeed due to such sins as the Church here propounds it. The use of this Office is to make us flee such Vices for the future, and earnestly to repent of them, if we be guilty, as we acknowledg that the curse and vengeance of God doth deservedly follow such sins and sinners.

---



# A S E R M O N

Upon *Ashwednesday*,  
Or the first Day of *Lent*.

Psal. 95. 7.

*To Day if ye will hear his Voice, harden not  
your hearts, &c.*

**F**ROM the words, that I may bring the  
Text to the Time, and the Time to  
the Text, and that we may be all the bet-  
ter for this Days Meeting, and depart not  
only wiser, but better than we came (for  
the end of these Solemn Meetings is not  
only to make us wiser, but to make us  
better ; not only to inform our Judg-  
ment, but to reform our lives) I shall  
observe unto you these Particulars to be  
insisted on. 1. A Day to be taken no-  
tice of, *To Day*. 2. A Duty to be done  
upon

upon it, *To hear his Voice.* 3. A Direction to make the Duty suitable to the Day, that we may do *opus Diei in Die suo*, the Work on this Day, which is most proper for this Day, *Harden not your hearts.*

I. *To Day*; Why, what's to Day? it should not be as Yesterday was; Yesterday we were perhaps in the 6th. of *Amos*, devoted to our pleasures, feasting and fattening our pamper'd Bodies for what was Yesterday according to the vulgar mode, and corrupt custom, but *Festum Bacchan-tium ante longum jejunium*? A Day of full feed, whereon we feasted our Bodies liberally, which we shortly after were to tame. *Præjejunales feriae, τὴν νινεβορύαα*; a Day most-what so spent, as if our Belly was our God, and eating and drinking our Godliness. In Primitive times (it is most certain) the practise was otherwise, but the best customs in tract of time gather Corruptions. That which was once a Day of shrieveing, confession, and penance, and a more severe preparative to the Fast ensuing, hath of late Years by a too much indulged liberty gained a scandalous

dalous Name of *Guttage-Tuesday* among  
 the *Plebs*, as if, Eat, Drink, and be merry,  
 was the Motto of the Day, and Work of  
 the Day too. Was it possible like the  
 Philosopher mounted on the top of a  
 Hill, to have noted, and taken a view  
 of all Yesterday-passages, we should  
 scarce have met with any like the passa-  
 ges of this Day. No one passage fit to  
 usher this Day in, but many admini-  
 string cause enough to have such a severe  
 and godly Discipline, which the Church  
 wishes the restoring of, to follow at the  
 heels of it. Yesterday, *Vivebant Baccha-*  
*nalia, qui hodie Curios simulant.* What  
 debauchery and intemperance in many  
 Places? What lusting after the Flesh-  
 Pots, which we were so shortly to leave?  
 The Bell that rang Yesterday, was no  
 Saints Bell I am certain, no Service, no  
 Sermon-Bell. *Venter non habet aures.*  
 We were too full fed, to be well taught.  
*Vox Populi*; the Voice of the People was  
 so loud, that *Vox Dei*, the Voice of God  
 could not be heard. The Cocks of *The-*  
*mistocles* might be brought forth to pre-  
 pare themselves for the Battel, first to  
 feast

feast our Eye, and then to fill our Bellies;  
 but I am confident *St. Peter's Cock* could  
 not be heard amongst them to call us to  
 Repentance, and to prepare us to the Bar-  
 tel, to fight against sin, and to War a-  
 gainst those Lusts, which War against  
 the Soul. So that this Text as Yesterday  
 would not have timed right, well let us  
 see what it will do to Day! *To Day if ye  
 will hear his Voice.* Why? what is to day?  
*Dies Diem docet.* The very Day teacheth  
 us what the Day is, and what is to be  
 done upon it. *Ashwednesday*, The word  
 is, *Vox decomposita*, twice compounded,  
 and out of it we may pick a double  
 meaning. *Wednesday*, that was ever in  
 the *Greek Church*, which we follow in  
 many of our Customes, a Day of Solemn  
 Fasting, every *Wednesday* throughout the  
 Year, unless it chanced upon a Festival,  
 and the Reason is, because upon a *Wed-  
 nesday* it was, that *Christ* was betrayed  
 and sold by *Judas*, a gracious Saviour  
 betrayed by a graceless sinner, a good  
 Master sold by a wicked Servant. Well,  
 why *Ashwednesday*? This *ἀνιέναι*, or *no-  
 men superadditum*, which sprinkles the day  
 with

with ashes, and Christens it by a new name, intimates something, indeed it minds us of a Ceremony used by Christians as upon this Day, as I noted before; which was to give Ashes one to another. The Ceremony is gone, what is there of the substance left? The ashes are blown away, but I hope not the memory of them; what-ever becomes of the Ceremony, the substance would be retained. Did these Ashes mind us of our Mortality, of *ἡπότατος γένεσθαι*, as St. James phrase is, *Jam. 3. 6.* of Natures Wheel ever turning, and turning some Daily into the Dust: No, that was not the meaning of them. For Dust had been more proper to have done that. Dust to dust, our Mortality is grounded upon *Pulvis es, & in pulverem reverteris*, Gen. 3. 19. But the Ashes were to mind us of something more, as we use to say, No smoke but some Fire, so no Ashes but some Fire; Ashes some derive from the Hebrew *Esch*, *Ignis*, Fire; So that the meaning of that Ceremony of Ashes was to mind us of Fire, that Fire, which is of sins kindling, which nothing but the tears

Tears of Repentance, with the Blood of Jesus, can quench; *Non est iste ignis sicut qui ardet in foco tuo.* This fire is another manner of fire from that on our hearths, or in our Kitchens; ours may be quenched, that is unquenchable. It is a terrible thing to think of dwelling in consuming fire, such as ours is; but ours as it consumes, so it will be consumed it self, we could not always dwell in it, because it cannot always last, the very Vestals themselves could not keep it always burning; but there is mention of everlasting burnings, *Isay 33. 14.* where the fire shall be ever burning, and never going out, where sinners shall be like *Moses Bush*, always burning, but never consumed.

Thus have you the meaning of this Day, why called *Ashwednesday*; and the meaning of the Ashes, which gave it the Name, to mind us of those everlasting Burnings, which by fasting and penance, mortification, and amendment of life we may be kept from. This is the terror of the Lord, which this Day preacheth; knowing therefore the terror of the Lord. *2 Cor. 5. 11.* That being forewarned, ye  
 P may



may be forearmed, and the wrath to come may never come upon you. *Matth. 3. 7.* Let not this Day be as Yesterday was, not a Day of Feasting, but Fasting, not a Day of appetite to satisfie fleshly lusts, but a Day of abstinence, to mortifie them. If ye were in the 6th. of *Amos* Yesterday, ye must be in the 2d. of *Joel* to Day, and thither the Church, by the choice of her Epistle for this Day calls you. This Day is *Caput Fejunii*. The first Day of the *Lent-Fast*. Let us not pass it over, as if we were to begin our *Lent* too soon, and put it off till to morrow. *Qui non est hodie aptus, cras minus*; He who is unfit to amend his life this Day, may be more unfit to morrow. Neither are we assur'd of to morrow. This first Day of *Lent* may be the last Day given us to repent in. Therefore begin your repentance to day, to morrow may be too late. Now saith the Lord, *Turn ye unto me*, *Joel. 2. 12.* Do not ye turn God's *Nunc* into *Nondum*, now into not yet, his *Hodie*, to Day, into *Cras*, to morrow. *Felix*, who thus plaid with Religion, and put off his repentance, waiting

ing for his own convenient time; *Act. 24.*  
 26. might never find it for ought I know,  
 but I pass on from the Day, to the Duty  
 this Day calls for.

2. *If ye will hear his Voice*, That indeed is the end of our coming hither, to hear God's Voice, to hear it, and do it; to know our *Lenton-duty*, and to do it when we know it. It is not every Voice of God that must down with us this day; nor his Voice speaking in the cool of the day, yet that Voice was enough to terrifie our first Parents, and to make them hide themselves under the covert of those Trees, of whose fruit they had surfeited: *Gen. 3. 8.* Neither is it his still soft voice that we are to hear, yet that made *Elijah* to cover his face with his Mantle, *1 King: 19. 13.* Look not like those in *Ezekiel* for a jesting Song, or for a pleasant Voice this day, *Ezek. 33. 32.* Take the *Psalm*, bring hither the *Tabret*, the merry *Harp*, with the *Lute*; that's the voice for a Solemn Feast Day, *Psal. 81. 2.* but that's no voice for a Solemn Fast Day, such as this is. *David* tells us of another voice; *After a great deal for this Day.* God's

voice in thunder, his mighty voice, such a voice as breaks down Cedars, divides it self in flames of fire, and makes the very Wilderness to tremble, *Psal.* 29. A voice that could speak hard Rocks into standing Water, and Flint-stones into springing Wells, *Psal.* 114. 8. That was a Voice proper for us now. What say you to the Voice in *Isay*, which calls you back from your wandrings, saying, *This is the way walk ye in it*, *Isay* 30. 21. What say you to *John Baptist's* Voice, whose voice was God's too, calling out of the Wilderness for Repentance and Amendment of Life, *Matth.* 3. 2. Nay, what say you to the Eccho of that voice, which speaks more than the voice it self, and calls not only for Repentance, but for fruits worthy of Repentance. That tels us, it is not enough to perswade our selves, that we have *Abraham* to our Father, unless we do the works of *Abraham*, and tread in the steps of his most holy faith, *Matth.* 3. 8, 9. Nay, what say you to that Voice, which is like an Axe, laid to the Root of the Tree of Sin to cut it down, a Voice threatning us, that if we  
will

will not be for fruit, we must be for fuel, and cut down by one Judgment or other, and cast into that fire, which the very Ashes which give this Day a Name may forewarn us of, *Matth. 3. 10.* Many such Voices there are in Scripture, that are the proper Voices for this Day. Voices not to ravish the Ear, but to rend the Heart, Heart-breaking Voices. Such Voices, I presume are now uttered in the Court, enough to make the Royal Robe to be lined with Sack-cloth, as it was noted of the King of *Israel*, *2 King. 6. 30.* and if the Court be in Mourning, it is not fit City or Country should be in a posture of rejoycing. Away then with those *Magistri secundum desideria*, those Teachers after our own Lusts, which the Apostle speaks of, *2 Tim. 4. 3.* This is not a time for *Placentia*. The most seasonable doctrine now, is, that which calls for Fasting and Mourning, Tears and Prayers, Sack-cloth and Ashes. Now bring forth your Calves of Sin, which ye have been making all the Year, and burn them in the Fire, turn them to Ashes, *Exod. 32. 20.* and so how-ever the Ceremony of

this day be lost, Let us retain the substance. But I shall not stay you longer upon this Subject; The Church, which enjoyns the strict observance of this day, that we may know what voice of God is most seasonable and suitable for us to hear, hath sorted out her Scriptures purposely in the choice of her Epistle and Gospel for this day, taken out of both Testaments, out of *Joel* for the Old, and *St. Matthew* for the New. We have Gods Voice speaking in both, and preaching to us, Fasting, Repentance, Mortification and Amendment of Life. The Epistle is part of *Joel's* Sermon, the Gospel is part of *Christ's* Sermon, and both may make one compleat Sermon, the Heads of which are summ'd up in other words, in a short Prayer or Collect for the day. But that I may not so keep this day now, as to break the Orders of the Church, and by offering at a Sermon which is not enjoyned, (although the Court-practise may be our President) let go the very Office of the Day, which is enjoyned: Give me leave now to acquaint you with a penitential Service placed at the end of the Service

Book, which may be used at other times of the Year, but must always be used upon this Day. It consists of the Litany, which is a good penitential Prayer, and of choice Sentences taken out of both Testaments, which are very fit for the work of repentance, and of *Psalm 51.* which is a penitential *Psalm*, and other choice Prayers following fitted to the state and condition of Penitents. But because there are many curses in it, and the People are enjoined to answer, *Amen*, after every curse, lest any should take occasion thence to quarrel the Service, as if we were enjoined to curse our selves, and as *Jacob* said, to call down a curse upon our own Heads, and not a blessing. *Gen. 27. 12.* To remove this scruple, I am first to tell you, That the Churches Voice herein is God's Voice, the Church enjoynes no more than what God himself enjoynes. *Deut. 27. 15.* Now for the word, *Amen*, give me leave to explain it; it is not always a wish or prayer, but sometimes only an assent to the truth of that, to which it is added; and so is it in this place; we do not wish that these curses



may fall upon our Heads, but only affirm with our own Mouths that the curse of God is indeed due to such sins, as the Church here propounds it. And the use of it is to deter us from such, and the like sins, to make us repent of them, if we are guilty, as very well knowing that God's curse and vengeance doth deservedly follow such sins, and sinners; So that however we are enjoined with *Moses*, as it were to go into Mount *Ebal* this day, and to pronounce these curses, which can be no very pleasing task. For according to the *Hebrew* Proverb, we must creep into *Ebal*, and leap into *Gerizim*, that is, be swift to bless, and slow to curse. Let them note this, who were not many years since so ready at their *Curse ye Meroz*, wresting and abusing a Text of Scripture against the clear sense and meaning of it, rather than the King, Loyal Nobility and Clergy, and all the faithful People of the Land should not be cursed: which considering how this Church of ours, both in her Articles of Religion, Liturgy, and Canons stands divided from *Rome* so far as she is divided from her ancient self,

may



may perswade any rational Man to believe that they received their Orders from the Conclave of *Rome* so to do, they wanted nothing but the Ceremony of Bell, Book and Candle to speak them as very Papists as ever upheld the Popes interest. Their *Curse ye Merox*, as they apply'd it, differ'd nothing from the Pope's Bull, and his thundering Curse of Excommunication, for how it wrought upon the seduced vulgar, and drew them off from their Allegiance is apparent to all, but only those, who are resolutely blind, and will not see. But I go on now to speak of the Curses in the Commination Office. For if we can but avoid the cursed thing, avoid the cause, which makes the Curse to fall, it may hover over, but not alight, nay, it may flie over as a Bird, but not fall down upon us as a Bird of prey. If we do but frame our practise up to the Churches meaning, these Curses pronounced will be but like *Jonathan's* Arrows shot to *David*, to warn us, but not to wound us. For be confident, whatever evil of punishment may fall upon us for our evil of sin, if we go on, and continue

time in it; The one will never fall the evil of punishment, if we flee the other, the evil of sin : Our Repentance (if it be as it ought) will cause God's Repentance. If we turn from the evil we have done, he will turn from us the evil which he may justly do, and inflict upon us, even all those evils (as it is in our Service-Book) which we most righteously, that is, most justly have deserved. So that unless we have a mind to continue in our sins, and to turn to them, like the Dog to his vomit, or the Swine to her wallowing in the Mire, rather than turn from them, as *Moses* from his Rod, when it was a Serpent, there can be no danger in reading the Commination, and the many Curses in it; for upon our turning from sin, and turning to God, God can turn these Curses all away, and instead of them leave a blessing behind him. But then, as it follows in the last part of this Text.

3. *Harden not your Hearts.* Hardness of heart was *Pharaoh's* great sin, and his punishment as well as his sin : So that God is said one while to harden *Pharaoh's* heart, and in that sense hardness of heart

was a punishment. God did harden it, that is, God did not soften it. *Pharaoh* is said another while to harden his own heart, and in that sense, Hardness of heart was a sin; *Pharaoh* did harden it, that is, *Pharaoh* did stand out against *Moses* and *Aaron* by a perpetual Rebellion, and would rather run the hazard of having all *Egypt* destroy'd, then let the People of God go out of his tyrannous hands. But those very People of God, how little warning did they take by *Pharaoh's* wounding? How were they guilty of that very sin, for which they saw *Pharaoh*, and all *Egypt* smarted? insomuch that σκληροκαρδια, hardness of heart became as it were the proper note of the Jewish Nation. As little as *Moses* Miracles wrought upon *Pharaoh*, so little did *Christ's* Miracles work upon them. The Miracles, which would have converted *Tyre* and *Sidon*, could not reclaim *Chorazin* and *Bethsaida*; The mighty Works, which might have preserved *Sodom*, could not keep *Capernaum* from destruction, *Matth.* 11. 21. It was indeed their hardness of heart, their obstinacy, and resolved impenitency

penitency that kept many out of *Canaan* who came out of *Egypt*, and transported many into *Babylon*, who came into *Canaan*. That brought them under the scourge of *Nebuchadnezzar*, and the Rod of *Asshur* and at last under the *Roman* Eagles to be prey'd upon, wasted, and consumed to nothing; so that that Nation, which was God's own Nation, adorned with many Priviledges and Prerogatives above other Nations, is now no Nation, but dispersed among all Nations, to be a warning to all Nations. That as *Tertullian* hath it, *Ex cinere Judaeorum fiat lixivium Christianorum*; out of the very Ashes of that ruined Nation, we may gather up some (this *Ashwednesday*) and make a Lee of them to besprinkle our Eys, and to supple and mollifie our hard hearts, that the same sin which procured theirs, prove not also our ruine. Hardness of heart brought such a fall upon them, that unless our hearts are as hardned as theirs, we cannot choose but fear at their fall, and look to our own standing, when we read of them fallen. *Mirror quorum facta imitatur eorum exitus nos non perhorrescere.* But what is it, think

think you, that causeth this hardness of heart? Whence proceedeth it? Truly proceeds from the heart it self, from some errour there. They err in their hearts, not in their heads, but in their hearts. *Heb. 3. 10.* It lies not so much in the understanding, as in the will, a weak understanding doth not contribute so much to this Soul-murdering sin, as a wicked will. Therefore the Apostle's caution is not so much against an erroneous head, as an evil heart. *Heb. 3. 12.* An unfaithful, unthankful heart, a heart apt to tempt God, to provoke God, a heart that is more inclinable to grieve God with sin, Forty Years together, then to be grieved for sin. A heart that will depart from God, rather than depart from sin, from the living God, rather than from any one beloved sin. When an evil heart, and the deceitfulness of sin meet together, then Sin and the wily Serpent both joyn to deceive the heart, and the heart is as willing to be deceived by them, this is it, which produceth in time hardness of heart. *Heb. 3. 13.* But now to keep us from this sin, which unless we are kept from,

from, Salvation it self cannot keep us from perishing, the Church hath appointed such times of austerity as these, to mortifie our lusts, and to mollifie our hearts : And hath framed up a Service proper for this Day, to bring the heart, if possible, into a good frame. So that the sins which we are most prone to, are presented to us with a sting in the tayl of them, usher'd in with a *Maledictus*, Cursed is such a sinner for such a sin, and closed up with an *Amen*, so it is. God says it, and the People seal it; The Minister goes before with a Commination, and the Congregation follows after with a Confirmation. But that none of these Curses to be pronounced by us may fall upon us, but all beside us, I desire you that as you have heard God's Voice spoken by me, so now ye would with a little more patience hear God's Voice spoken by the Church, and so having given you in part the Reason for this Days observance : I come now to conclude with the proper Office framed up for the better observance of it, and so in the close we shall shut up with the Ministers *Benediction*

tion, the better to secure us from Moses  
 Malediction, that when we have heard  
 the severe curses against sin, we may de-  
 part from sin, and so all the foremention-  
 ed curses may depart from us, and we de-  
 part with God's blessing.

*Note. This Sermon was preached before  
 the reading of the Commination Office,  
 the better to acquaint the People with  
 the Reasons of it, and to remove some  
 scruples.*







A  
COMMINATION.

O R,

Denouncing of God's anger  
and judgments against sinners,  
with certain Prayers to be used  
on the first day of *Lent*, and at  
other times, as the Ordinary  
shall appoint.

Rubrick.

After Morning Prayer the Litany ended ac-  
cording to the accustomed manner, the  
Priest shall in the Reading-Pew, or Pul-  
pit say,

Note 1. **T**He learned *Bucer*, as touching  
this Office, gives this full  
commendation in few words, *Cum primis*  
*salutariis*

*salutaris est cœremonia, &c.* And whereas it was formerly used but upon one day; it was by his motion brought in to be used at several times in the Year, which times are not settled by any prescribed rule, only we read in the Visitation Articles of Arch-Bishop Grindal three days mention'd, as relating to this Office. *Ann. Dom. 1576.* One before *Easter*, another before *Pentecost*, a third before *Christmas*, and *Ashwédnesday*, or the first day of *Lent* must be always supposed to have been another day, as appears by the following Preface. However as sins abound and God's judgments follow at the heels of them, in order to the Reformation of the one, and the Removal of the other, it is left to the Ordinary of the place, and Men impowred for the ordering of Ecclesiastical affaires, to indict days as they shall see occasion, provided nothing be done contrary to any established Law, or prescribed Rules.

*Note 2.* This Office is a very necessary Office to lay open Mens gross sins, unreformed and un sanctified lives, for which the wrath of God is revealed from Hea-

Q

ven:

ven. *Rom.* 1. 18. *Rom.* 1. 32. that seeing the guilt of their sin in the glass of their punishment, they may reform their lives and so keep themselves both from the wrath present, which is as a spark; and the wrath to come, which is as a great Fire.

*Note 3.* It is an Office very proper for the first day of *Lent*, commonly called *Ashwednesday*; because this was *Caput jejunii*, the Head of the *Lent*-Fast, and was a day of extraordinary humiliation; called *Dies cinerum*, or *Ashwednesday*, from a Ceremony of Ashes, wherewith Christians used to sprinkle themselves, partly to mind them of their mortality, but chiefly to mind them of that Fire which is of sins kindling, those everlasting burnings, *Isay* 33. 14. which nothing but the tears of unfeigned repentance, and the Blood of Jesus can quench. This is the terrour of the Lord, *2 Cor.* 5. 11. which the Ashes of this Day once preached, that by our fasting, penance, mortification, and amendment of life, we might keep ourselves from the wrath to come, and the wrath to come from us. *Matth.* 3. 7.

How

However the Ceremony is gone, yet I hope the substance is not, though the Ashes are blown away, yet the memory of them should remain, the substance should not be blown away after the Ceremony. This and the three days following were added to the *Lent-Fast* by *Gregory the Great*, to supply the Six Sundays falling in *Lent*, which were never fasted on, (*Ignatius* accounts them Schismaticques, to say no worse, who fast upon the Lord's Day) and to make up the just number of Forty Days, which is about the tenth part of the Year, by which the Church seemed to devote to God, as well a tenth of their time as of their fruits. Here is to be noted also once for all, that there are proper *Psalms* now added to *Ash-Wednesday*, which were not in our former Liturgy, *Psalms* admirably chosen by the Church, being *Psalms* penn'd by *David* or others, upon some occasion of special humiliation, for confession of sins, and averting of God's judgments.

*Psal. 6.*

*Psal. 32.*

*Psal. 38.*

*Psal. 102.*

*Psal. 130.*

*Psal. 143.*

Note 4. The Place injoynd the Priest for the reading of the Communion was the Pulpit in the former Service-Book, but now the Minister may make his choice of Pew or Pulpit, and use his discretion to take the fittest of these two places for the People to hear him, and joyn in their *Amins* to the Communion; The Pulpit, which is now made use of only for popular Orations, was anciently the place where a great part of the Service was performed. *Injunct. 22. Edward 6. and Injunct. 4. Ann. 1547. Injunct. 5. Elizabeth.* The Reading-Pew or Desk we read not of till *Can. 82. Ann. Dom. 1603.* However the circumstance of place is not much material, yet I observe the vulgar and grosser sort of Christians, who have more zeal than light, make a great matter of it, and take the Ordinance of Preaching (I think) to be of more universal concernment than the great duty of Prayer, for no other reason, but because the Pulpit stands higher then the Pew in so much. (I am able to speak it out of a known experience in places where I have been) that the very same Sermon deli-

vered in the Pew hath been taken for no  
 Sermon, nor edified at all, which hath  
 wrought vigorously and powerfully when  
 passionately, and with another action and  
 tone, delivered out of the Pulpit; Nay  
 more, I have known another experiment  
 tried of the judgment of these Zealots,  
 who presume themselves to be the only  
 knowing Christians, by taking the Book  
 of Homilies, which I judg to be none  
 of the worst Sermons, because composed  
 by most able and learned men where were  
 more heads than one in the contrivance  
 of them, these I have known read in the  
 Pew where they had no more relish or  
 taste than *Job's* white of an Egg, but the  
 same Sermons advanced a step or two  
 higher, and delivered (by the advantage  
 of a Text of Scripture fitted to the Ho-  
 mily only prefixed) with a graceful acti-  
 on or knack, as they call it out of the Pul-  
 pit, have passed in the worst of times,  
 when Preaching was most in fashion, for  
 most excellent and Soul-saving Sermons;  
 By which it is apparent that the very Pul-  
 pit and Place, especially when the Hour-  
 Glass is turned up to add the more so-  
 lemnity,

lemnity, is very much to the making of a Sermon for the pleasing, at least, if not for the profiting of some humorists; In so much that I have often question'd it within my own thoughts, whether if Common Prayer was advanced into the Pulpit, and Preaching brought down into the Pew, these easie sort of Christians (and yet not so easie to be brought to order or disciplin) would not mistake Common-Prayer for Preaching, and Preaching for Prayer, and so become in time as very Recusants, in respect of preaching, as they have been and still are in point of Prayer. But I hope, so long as we have good laws made, there will not be that want of the due execution of them, as that Ministers should make use of such wiles and innocent fallacies to seduce the People out of their errours, and to couzen them into conformity.

*Note 5.* That however the Church upon the matter confesseth this her Office not to be ancient, but appointed instead of an ancient Godly Discipline, yet is it a very useful penitential Service, either in publick or private, consisting of holy sentences



sentences taken out of Gods word, fit for the work of repentance, and holy penitential Prayers, taken for the most part Verbatim out of holy Scriptures; so that he, who prays this form, is sure to pray by the Spirit, both for words and matter.

*Vid. Dr. Sparrow Rational. pag. 363. 364.*

The chief thing scrupled at in it is the *Amen* to be pronounced by the People after the Curses first pronounced by the Minister, but this scruple I have endeavoured to remove in my foregoing Sermon. For the present I desire you to take notice, that the Maledictions or Curses, and the following admonition annexed are all taken out of, and grounded upon the holy Scripture, which, because it is already cited to my hands, spares me the labour; Therefore I shall proceed in the next Place to my Paraphrase upon the following *Psalm*. which is adapted, and very fitly chosen to bear a part in this Office.

John Brown also Rubrick.

When shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, *Miserere mei Deus, &c.*

*Note 1.* Kneeling was ever the posture of Penitents. *Vid.* Bishop Andrews Sermons, on *Philip. 2. 8, 9, 10, 11.* Hence the Penitentiaries were called *prostratores* from their prostration.

*Note 2.* That as the accustomed posture was kneeling, so the accustomed place for the Litany was the midst of the Church, *Injunct. Elizab. 18. Injunct. Edward 6. 23.* For the Posture, *Vid. Chrysost. Homil. in Psal. 4. Vid. Haman LeStrange Alliance of Divine Offices. pag. 102.* For the accustomed Place it is grounded upon *Joel 2. 17.* But this I suppose is left to the discretion of the Ordinary for to order it.

*Psal. 51.*

*Note.* This is a penitential Psalm, which David

David penned when he was brought to a due humiliation for those sins which he committed in the matter of *Uriah*, and to remove the scandal of them he commended it to the prefect of his Musick to be solemnly sung.

*Paraphrase.*

Verf. 1. O Father of mercies, suffer me, who am an unworthy Servant, and therefore unworthy, because a miserable and vile sinner, to make my humble address unto thee; and out of the abundance of thy melting compassions, be pleased to look graciously upon me, and to be reconciled to me:

Verf. 2. Let not the least of my great crimes be permitted to appear in thy sight, or to rise up in judgment against me, but seal me thy perfect pardon for every one of them.

Verf. 3. For I do willingly confess that to gratifie my carnal lusts, I have committed horrid and hainous sins, which are a perpetual terror to my conscience, and as an amazing prospect ever tormenting me.

Verf. 4. And however it may be possible for me to escape the judicature of man,  
yet

yet am I sadly culpable and liable to vengeance from thee the pure God of Heaven; thou mayst justly proceed against me as against the most criminous rebel, indite me, and arraign me of all those odious sins, which I am guilty of; and whatever suit thou wagest against me, thou art sure to cast me, whatever vengeance thou inflictest upon me, I must most deservedly and inevitably fall under it.

*Note.* Though Kings are not subjected to humane Tribunals, yet to Gods they are. *Vid. Doctor Hammond. Annotat. in locum.*

Verf. 5. and 6. Lord, I am a most polluted Creature, the very corruption of my nature ought to be strictly watched and industriously rejected by me, and thy grace continually solicited to inable me to overcome it. For I know thou requirest parity of heart and the affections, and forbiddest the very first thoughts of any unlawful enjoyments; and besides thy revealed will thou art pleased to grant me thy grace to make me inwardly sensible of this part of my duty, which doth but aggravate my sin committed against all these obligations.

*Note.*

*Note.* Touching the doctrine of original sin. *Vid.* Dr. Hammond Annotat. in locum. And the purity of Marriage asserted. *Eod. Loc.* We are not to charge our actual-sins upon original, as unavoidably resulting from it. *Eod. Loc.* Original sin proved and asserted. *Eod. loc.*

Verf. 7. Lord be pleased to pardon me, and solemnly to declare and seal thy reconciliation unto me, after the same manner as the Priest is wont to do by using a solemn Ceremony for the Purification of sin (whereby the Blood of the Lamb of God, and the death of the *Messias* was prefigured) Levit. 14. 6, 7. Numb. 19. 6. So shall I be restored to that blessed estate, from which I have so sadly fallen by my sinful miscarriages.

Verf. 8. I am yet in a sad and most wretched condition, thy wrath continuing over me sets my soul upon torture, my own conscience under thee being my dreadful executioner; but O be thou pacified unto me again, and that shall be the most joyful news, which ever came to any poor tortured suppliants ears, when he is taken from the rack, his bones set, and he restored to ease again.

Verf. 9. Lord pardon my sins, return thy wonted favour towards me. Verf.

Verf. 10. I have sadly fallen from my wonted purity and sincerity; but (O Lord) by the good work of thy grace upon my heart restore me to it again, renew me inwardly and thoroughly, my thoughts as well as actions, that I never fall into the least beginning of any such pollutions again.

Verf. 11. It is just with thee to cast me from thy spiritual commerce, who have resisted thy spirit; it is just with thee to withdraw thy grace to which I have done such despite, but O do not thus severely punish me by withdrawing that which I now more than ever stand in need of.

Verf. 12. Without thy gracious aid and assistance I am not able to get out of this broken condition; the free assistances of thy Spirit are so necessary to me, that without them I cannot endeavour in the least the recovering of that purity from which I am fallen. Therefore Lord restore them to me, that I may be restored unto thee.

Verf. 13. This thy exceeding mercy to me a sinner so sadly lapsed, may be a means to bring wicked livers home to repentance; by mine own happy success I shall encourage them to return, who have fallen as sadly as  
any

any of them can have done, and yet have met with mercy; and many (I doubt not) encouraged on by my example, by the assistance of thy grace will be brought home to thy service, and the practise of the duties of new life.

Verf. 14. The sin of Murder is an horrid and crying sin, of a black and deep die; deliver me from that so far as my conscience assures me guilty, though my own hands have not been polluted with it. Blessed Lord, from whom all deliverance comes, be pleased to deliver me from this, and all other foul commissions, which will be welcome news to me, and make me with greatest exultation of Heart to proclaim abroad thy abundant mercies.

Verf. 15. Thy work of grace towards me shall set my lips wide open in praising thee.

Verf. 16. It is not any Hecatomb, or most chargeable oblation for sin thou requirest of me; for the truth is my sins are such as for which all exterior performances afford no reconciliation.

Verf. 17. 'Tis my sincere humiliation, confession, and renovation, which alone thou admittest, and which thou art mercifully pleased to have respect to, however I am in this  
foul



foul condition ; and to look upon them as the most acceptable oblation. These with an honest heart presented unto Thee will be sure to find a favourable and welcome reception.

Vers. 18. Be merciful ( O Lord ) not to me only ; but to all that love and fear thy Name, and meet uniformly in the place appointed for thy service ; Be thou a defence and succour to all such, Let them be walled about with thy protection, and preserve them from falling into any wilful and presumptuous sins.

Vers. 19. For then shall all our services of Prayers and praises (typified by the Legal sacrifices) our solemn acts of the most ardent devotion to Thee, and most diffusive charity to our brethren be accepted by Thee, being upon an humble but cheerful confidence of thy acceptance presented to Thee upon the Altars of our very hearts.

Vid. Dr. Hammond.

Glory be to God the Father maker of all the World, and to God the Son Redeemer of all Mankind, and to God the Holy Ghost Sanctifier of the Church, or all the Elect People of God.

Answer.

*Answer.*

This was the confession of faith taken up from the first beginning of the Christian name, and grounded upon Christ's own institution, *Matth. 28. 19.* therefore against all *Arrians*, and *Antitrinitarians*, we make confession of the same faith in the ever blessed Trinity, and pray for the continuance of it to the Worlds end, subjoyning our *Amen* of confirmation that so it is, and of option that so it may continue.

*Lord have mercy upon us.*

*Christ have mercy upon us.*

*Lord have mercy upon us.*

*Note.* These Versicles are of very ancient usage in the Church-Service, mention'd in the Clementine Constitutions. *lib. 8. c. 5. c. 6.* Council of *Vas. c. 5.* *Ann. Dom. 440.* received both in the Eastern and Western Church, called *συνταξις ἱεραία*, seasonable at all times, and therefore it hath a part in all our divine Offices; and is set ever or for the most part before the Lord's Prayer as a fit preparative to usher it in. *Vid. Haman Le-Strange Alliance of Divine Offices. Pag. 83.*

82. Dr, Sparrow's Rational. pag. 71, 72, 73.

*Our Father which art in Heaven, &c.*

*Note.* This Prayer is *Tanquam sal omnium divinorum Officiorum*. Upon which I have here added this Paraphrastical Prayer.

### Preface.

O Lord God, who art great in power, rich in mercy, whose glory is above the Heavens, whose goodness is over all the Earth; who art Almighty, for in Heaven; who art most merciful, for our Father; in Heaven so able to help us, our Father, so willing to hear us: Lord, what art not thou able to do for us, who art in Heaven? Lord, what art not thou willing to do for us, who art our Father? Here we lie prostrate before Thee upon the Earth, yet pressing in our affections towards the Heaven where thou art, and presume not for any merit in us, but for thy mercies in Christ, that thou wilt deny us nothing which may do us good, who vouchsafest us this to call Thee Father.

I Petit. Thou art an Holy God, and delightest that all thy Worshippers should  
worship

worship Thee in the beauties of holiness; we desire Thee to shed thy Holy Spirit abroad in our hearts, that we may perform this our bounden duty and service in an holy manner, that we may lift up holy hands, with holy hearts to Thee, who dwellest in the Heavens; Thou, who art the sanctifier of all that is made holy, make us to be holy as Thou art holy, give us holiness in our thoughts, words, and actions; sanctify us inwardly, and outwardly in our Souls and Bodies; make us holy in our lives, that we may be happy at our deaths. Let thy Name of Father be hallowed in us, and upon us, that we may in our lives and conversations walk before Thee in newness of life, and as it becometh the Sons of God.

2 *Petit.* To this end we humbly beg of Thee to sanctifie our corrupt nature, and to beautifie our debauched souls with thy grace; extirpate sin, that grace may be implanted; break the power of sin in us, bruise Satan under our feet, and set up the Throne and Scepter of *Jesus Christ* in our hearts, bring down every exalting thought

R

and

and proud imagination in us, to the obedience of Christ; translate us out of the kingdom of Darkness, into the Kingdom of thy dear Son. Let not Sin, nor Satan reign in us; but let thy Son reign in us by the Scooper of his Holy Spirit. May thy Kingdom of Grace come to us, that we may come to thy Kingdom of Glory.

3 *Petit.* And, O Lord, we desire Thee to cloath our Souls with those Divine affections, that we may love the same love, choose the same objects, and delight in unions and holy conformities with Thee: Lord, so incline our hearts and affections that we may make thy providence, which is the guide of the World, the measure of our desires; that we may be patient in all accidents, and conform to thy will both in doing and in suffering, that we may submit to all changes, even to persecutions for thy Holy Name. Make us to do thy will in the manner of Angelical obedience, promptly, readily, cheerfully, and with all our faculties; as the Angels in Heaven serve Thee with concord, harmony, and peace; so may we joyntly  
serve

serve Thee here on Earth with peace, and purity, and love unfeigned. That we may have nothing in us that may displease Thee, but that quitting all our own desires and pretensions, we may live in all Angelical conformity; Make our Souls subject to Thee, and our passions to our Souls, that thy will may be done by us here on Earth, as it is done by the Holy Angels in Heaven.

4 *Petit.* And, O Lord, we pray Thee to give us all that is necessary for the support of our lives; that portion of bread, which is Day by Day needful for us; we pray Thee for the poor, who want it, and have it not, but as it is deposited in thy hand. Let thy mercy (O Lord) ploughing the Fields of Heaven, bring them in their Meat in due season; we pray Thee for the rich, who have it, and yet may stand in need of thy blessing with it; From the highest to the lowest we all wait upon Thee, that thou would'st be pleased to feed us with food convenient for us. We beg but for a Day, that we may always have our dependance on Thee to minister to us as we need it.

5 *Petit.* And seeing every sin entertained with a free choice, and a full understanding, is an obstruction to our Prayers, keeping our Prayers from Thee, and thy blessings from us ; as sinful delinquents, and penitent Servants, we desire Thee to pardon and forgive us all our sins, not only our sins of infirmity, invasion, and sudden surprize, which through natural weakness may adhere to most of our best actions, but also our sins of a deeper dye, our sins of wilfulness, and wickedness ; Pardon, O Lord, what is past in thy mercy, and keep us from such presumptuous sins, and all other for the time to come by thy grace ; And when we ask forgiveness of Thee, incline our hearts to discharge the obligation which thy condition of pardon hath laid upon us in forgiving one another. May the indearing mercy of Thee our Father lay an engagement upon our Souls, not to contrive the least revenge, or entertain the least malice against our erring brethren, and follow Christians, who have in the least been injurious to us ; we implore thy mercy to forgive our grand trespasses, which are talents ;



talents; and we beg thy grace, that we may forgive petty injuries done to us, which are but pence.

6 *Petit.* And seeing, O Lord, we are in this World hemm'd about with many dangers, and lie exposed to many afflictions, as Persons placed in the midst of dangers, we make our addresses to Thee the only great and most gracious deliverer, humbly beseeching Thee to guard and defend us from all adversities, which may happen to the Body, and from all evil thoughts, which may assault, and hurt the Soul. Lord, suffer us not to be led into temptation, but if through frailty and weakness we fall into any gross sin, give us the grace of repentance to rise again, and work in us such a detestation of sin for the time to come, that we may stand the firmer after our fall, may the fear of falling with thy supporting grace be for ever after the best tenure of our standing.

7 *Petit.* Deliver us, O Lord, from the evil of sin by thy grace, from the evil of punishment by thy mercy; From our

selves, O Lord, deliver us, from the allurements of the flesh, from the temptations of the World, from the suggestions of the Devil; From evil men, from the Men of this World, from all their plots, plausible snares, terrible threats, violent and rude armes, may their power only prevail to exercise our patience, but not to subvert our faith, or destroy our confidence in Thee. Shelter us under the covert of thy Wings against all fraud, and every violence, that no temptation may destroy our hopes, weaken our strength, alter our state, or overthrow our glories, this we beg for our selves, for thy whole Church; hear them we pray Thee for us, hear us for them, and thy Son Jesus Christ for us all:

*Doxology.* To whom with Thee and the Holy Spirit be ascribed all honour, power and glory, for thine (One God in Essence distinguished in Personality) is the Kingdom, Power, and Glory now and for ever. *Amen.* So it is, Lord so be it.

Minister.

*O Lord save thy Servants, &c.*

*Note.*

*Note.* These short Ejaculatory Prayers by way of Response (for which the reason is already given in my first essay upon the Service-Book) are so grave, so clearly Scriptural, that they are delivered in the very Scripture phrase; so that I look upon it as a very needless task to put myself to any further trouble about the recommending of them to the vulgar. I know rational Men are able to give a right judgment upon rational things, and to acquiesce; and truly for the inferior sort of People (whom I have no small value for, they costing Christ as dear as the most Potent in Superiority) I advise them to trust the judgment of the Church in the ordering of these external things which are not contrariant to the Word of God, and assure them withall that their obedience in such matters is better than Sacrifice, or any exterior act of Religion performed meerly in a customary manner, and for fashion sake, as I fear too many are guilty of.

Minister.

*Let us pray.*

R 4

*Note.*

*Note.* The reason for this I have given already, it is only, when we are turning our selves as it were to any special part of devotion, required in any special and distinct Office, to be intent upon it, and to make it our, *Hoc age.*

*O Lord we beseech thee mercifully, &c.  
O most mighty God, &c.*

*Note.* These are for the substance Scriptur'd out in my Scriptural citations upon the absolution, at the beginning of the Service-Book; and I love not *Actum agere.*

Rubrick.

**Then the People shall say this that followeth after the Minister.**

*Turn Thou us, O good Lord.*

*Note.* Here the People, as Persons very deeply sensible of their sins, and nearly concern'd to beg pardon, and ask forgiveness, are incited to do it after the Minister with unanimous hearts, united affections, and the highest fervency of devotion, in such form of words as is not only consonant with, but almost Verbatim taken

ken out of the Scriptures, *Hof. 14. 2.*  
*Joel 2. 17. Joel 2. 12, 13. Nehem. 1.*  
*4, 5, &c.*

### Rubrick.

**Then the Minister alone shall say,**

*The Lord bless us, and keep us, &c.*

*Note.* This form of blessing is grounded upon, *Numb. 6. 23, 24, 25, 26, 27.* It is pronounced by the Minister as being an Act of Authority, *Heb. 7. 7.* Highly esteem'd in the Primitive times, and none durst go out of the Church till they had received it. *Concil. Agath. Can. 31. Ann. Dom. 472. Concil. Orlean. 3. Can. 22.* The People kneeled to receive it. *Chrysost. Liturg.* The *Jewes* received it after the same manner. *Eccles. 50. 23.* As God blessed by the Priests then, *Numb. 6. 22, 23.* So we have the promise of his assistance, and ratifying the Priests blessing, which they are to pronounce with authority, under the Gospel. *Matth. 10. 13. Luke 10. 5.* Whereby peace resting upon the party capable, and by Blessing returning to the Minister, where the House resists  
and

and hinders the blessing, we may note that there is a vertue goes out from the Minister, together with the blessing.



## POST-SCRIPT.

*Reader,*

**F**OR the removing of all scruples, and to give satisfaction to some religious Persons, who are perhaps of a different perswasion, and whose Consciences may be so tender as to take offence where none is given, I have here joyned by way of an Appendix, a Paraphrase upon some places of Scripture sorted out for that purpose ; For truly I would have such Persons dealt with in the most tender and gentle way that can be imaginable ; I would have the Mote so discreetly pull'd out of their Eye, as not to pull out Eye  
and

and all, but done with so gentle a hand as not to forget the tenderness of an Eye, and the nearness of Brethren; we should make Christs President our pattern, who would not break the bruised Reed, nor quench the smoking Flax.

*Rom. chap. 14th.*

*Vers. 1.* For the preserving of Christian charity among all, who profess themselves to be Christians, take these following Directions. There are great dissensions and divisions gotten in already amongst us, by reason of some different persuasions, about some things in their own nature indifferent, however all are not so perswaded; these have caused animosities, sidings, and separations amongst us, so that the communion and peace of the Church, the most precious thing to be preserved is more than likely to be broken. Therefore to make up this breach, that it prove not incurable by continuance, I make this seasonable application; and first I admonish those who do not think themselves obliged to the use of those indifferent things, not to reject



ject others who think themselves bound up in Conscience to their observance; but to receive them to their communion, and not to quarrel with other Mens resolutions and perswasions as to such things, but to direct their own lives by what in conscience they are perswaded is lawful or unlawful about such matters, in case the things indifferent in their nature are left also indifferent in their use.

*Vers. 2.* For he, who is sufficiently instructed in his Christian liberty, makes use of his Christian liberty, and makes no scruple at all about such things, neither doth he place any religion in them (further then to express his obedience to lawful Superiors, which is not the least part of Christian Religion) whereas he, who is weak, and not sufficiently instructed in the nature of the liberty allow'd him by Christ, so long as he remains in that errour, reckons of such things as unclean in themselves, and not to be conformed to.

*Vers. 3.* But let not him, who discerns his Christian liberty in such matters, despise him who is scrupulous and errone-

ous;

ous; neither let the scrupulous and erroneous reject and cast out of his communion those, who are better instructed in the nature of their Christian liberty, seeing God hath admitted them into his Church, and received them as Servants into his Family.

*Vers. 4.* And what commission can any pretend to judg the Servants of God received and owned by him, or to exclude them out of the Church touching such matters, seeing they must stand or fall, be cleared or condemned by God's Sentence and not Man's; God is able to clear them if he will, and he certainly will, having received them into his Family, and given them this liberty.

*Vers. 5.* Some Judaizing Christians observe the Sabbaths and other Rites appointed by *Moses*; others, who know their liberty, make not that difference of times and things which *Moses* Law requires; in such things, Let every Man act by his own Conscience, and not by another Mans, what he is verily perswaded he ought to do, and let not the unity and peace of the Church be broken for such matters.

*Vers.*

*Vers. 6. & 7.* He, who makes a difference betwixt days, as they were differenc'd by *Moses* Law (this is nothing to our Christian Festivals observed upon another account) thinks it is God's will he should do so; and he, who doth not make that difference, thinks it is God's pleasure now under Christ that he should not make it. So is it for Meats, as well as for Days; some who understand not their liberty make a difference, from the supposed obligation of *Moses* Law; others, who are very well instructed in their Christian liberty, make no difference as from *Moses* Law (however from Christian Laws a difference may be made as to the use, but not as to the nature of Meats and Days which Christian-Laws Christians who rightly understand their Christian liberty will cheerfully obey) certainly when both sides do what they do, meerly out of conscience, and to do a thing pleasing to God, this is well done, for no Man is to do what himself likes best, but what he thinks to God is most acceptable.

*Vers. 8.* For our life and death are very  
incon-

inconsiderable, but as by them we may serve God, so ought we to do it in all other things.

*Vers. 9.* This being the great end of Christ's death, Suffring and Resurrection, that he should have power over us all, and command and give what liberty he pleaseth. (but further then he gives we may not take, nor pretend to such a Christian liberty as unavoidably destroys Christian duty.)

*Vers. 10.* But why do we condemn our fellow-Christians, or exclude them from our Communion; Why do we vilifie, set them at naught, or judg them, so long as they only use, and do not abuse their Christian liberty in conforming to the use of some things, (which not the nature of the things themselves, but the just Laws of lawful Superiours make necessary) indeed neither are to be Judg one of another in such things, but Christ is to be the Judg of all, being sent by his Father, and commissioned to that Office.

*Vers. 11.* As it was long before predicted, *Isay 45. 23.* which Prediction was to have its completion in Christ incarnate.

nate, *Phil.* 2: 9, 10, 11. who is constituted the one Supreme Judge of all, to whose Judicature every one must submit, and give account for his own actions. Therefore it is very unreasonable that one private Christian should judge another, and reject one another from Communion, for this belongs only to Christ, and those Governors of his Church, who are his delegates, and are endowed with the power of the Keys and Censures.

*Vers.* 12. Therefore let this fault be mended by you that are fellow-Christians; do not any longer censure and separate from one another's communion for such indifferent and circumstantial things as these are; only be careful not to scandalize the weaker Christians, by putting stumbling blocks in their way to hinder their coming clear over to Christianity; cast no gall-traps in the way of weak Judaizing Christians to wound their Consciences, and to cause them to fall back from Christianity, which they will be in danger to do, when they see those liberties used among Christians, which they deem utterly unlawful.

*Vers.*

*Vers. 14.* I am confident, and make no question but that by the coming of Christ the Mosaical difference of Meats is taken away, and all Meats are lawful in themselves to be eaten by Christians; but yet the same Meats are unlawful to those, who are so perswaded in their conscience, and have not yet attained to the right understanding of their Christian liberty.

*Vers. 15.* But if thou, who understandest thy liberty, dost for a matter of this nature despise and cast off thy Fellow-Christian, who understands it not, and by so doing dost discourage him from going on in Christianity; Surely thou walkest contrary to the rule of Christian charity, which is, to draw all to piety, and to drive none away; and this will be a great fault in thee, for so light a thing is this, to drive him from Christianity, and so destroy him, for the saving of whom Christ was content to lay down his Life.

*Vers. 16.* Ye may use your Christian liberty, but ye do not well if ye so use it, as to make it tend to an others hurt, for  
S
that

that will be the defaming of that, which is in it self indifferent or innocent.

*Vers. 17.* Christianity consists not in such external matters, (when left indifferent in their use, as they are in their nature, and not commanded by lawful Superiours for decency and order) but in the practise of Christian vertues, such as obedience to the Laws of Superiours in things not sinful, mercy, peace, delight to do one another good, to build up one another in piety, not dividing, and hating, and excommunicating one another.

*Vers. 18.* All these are acts of obedience to Christ, that are sure to be accepted by God, and to be of good report among all good men.

*Vers. 19.* Therefore let us most zealously attend to these things, which may thus preserve peace between all sorts of Christians, though of different persuasions, and which tend to the drawing Men to Christianity, not driving them from it.

*Vers. 20.* Let not so inconsiderable matters as these external things (wherein no Man who is instructed in his Christian liberty



liberty, places any Religion further than obedience to the just Laws of lawful Superiours) disturb that peace and unity, which ought to be among Believers, though of different persuasions, about indifferent things. For a Man may eat any thing simply consider'd, but if by so doing he aliens others from the Gospel, by despising and avoiding them, who dare not do so, this is a sin in him.

*Vers. 21.* It is not charitable to make use of any part of Christian liberty, when by thy so doing another Man is deterred from the Christian faith, and by some unhappy occasion of thy misused liberty, is so galled and wounded in his Conscience, as that he cannot with any inward comfort or satisfaction go on in the discharge of his Christian duty.

*Vers. 22.* If thou hast a clear understanding of thy Christian liberty, it is well for thee; but use it betwixt God and thy self, not always before Men, when it may be in danger to hurt them, and when it is not necessary to reveal thy practise in such matters (yet when commanded by lawful Authority, things in-

different in their nature become necessary in their use) He is a happy Man, who, when he knows a thing lawful, doth so manage the practise of it, that he hath therein no reason to accuse or condemn himself.

*Vers. 23.* But there is no reason that the scrupulous Christian should be evil intreated by thee for not daring to do as thou dost, when he thinks himself in conscience otherwise obliged; for it would be a damning sin in him to do what his conscience tells him is an unlawful action; For whoever does any thing (though the thing be in it self lawful) which is in his perswasion sinful, and unlawful, he certainly sins in so doing.

*Rom. 15.*

*Vers. 1.* The more instructed Christians, who rightly understand the nature and extent of their Christian liberty, ought to help, and relieve those, who do not understand it; and to be watchful to keep them from falling into sin; not to please themselves too much by presuming upon their own strength and know-  
ledg

ledg, so as to neglect, and despise others, who have not so much.

*Vers. 2.* We should all of us rather do what good we can towards the edification of other Men.

*Vers. 3.* Herein following the most imitable Example of our Saviour, who did not so much consider the pleasing of himself, as to do what was of publick concernment, reckoning all that befell his Father to fall upon him, and being as tender of God's honour as of his own.

I Cor. 8.

*Vers. 1.* We, who are Orthodox Christians, have that knowledg of our Christian liberty, (and therefore ought not to be despised by those, who in pride of heart separate themselves from us) that together with our knowledge, we hold charity and the love of God, which inclines us to suffer any thing for Christ's sake, so that an Idol-feast is no trouble to our Consciences, for we need not to come at them to save us from persecution, a little of this courage and love of Christ is much better than all the pretended

attended deep knowledge of those, who choose to comply with any Religion, which their own Conscience tells them is false, rather than confess and suffer for Christ, and that Religion, which their own Conscience tells them is the only true Religion.

*Vers. 2.* Therefore if Men please themselves with an Opinion of knowledg, from such subtilties as these, and so come to despise other Men, and not consider what tends to their good and edification, they are far from the true Christian knowledge, or from directing it to the right end, which is charity, and the edification of our Brethren.

*Vers. 3.* If any Man loves God sincerely, and so adheres to him in time of danger, he truly knows him, and consequently is acknowledged by him.

*Vers. 4.* We know indeed that an Idol is nothing in the World, no part of Gods first Creation, only an invention and fancy of Men, there is but one true God, all the rest are fictions of wicked Men, who were first the formers, and then the worshippers of them.

*Vers.*

*Vers. 5.* There may be many such fictitious deities called by that title, whether in Heaven or in Earth:

*Vers. 6.* But we Christians are assur'd there is but One true God, the Creator of all things, to whom all Mens Prayers must be addressed, from whom we had our being, and to whom we are obliged to be his Servants, and to make all our applications to Him; and there is but One Mediator and Lord Christ, by whom all things were created, and by whom as the only Mediator betwixt God and us, all our Prayers are addressed to Heaven.

*Vers. 7.* Yet all Men are not of this perswasion, that these Idols are nothing, for sure if they thought so, they would not worship them; nay, some are of Opinion that they are something, and are able to hurt them, and therefore they continue their Heathenish custom, to be present at the Idol-Feasts, notwithstanding these very Persons have received the faith of Christ; so that their sick and sinful Consciences are defiled and polluted by so doing.

*Vers. 8.* Now a Man, who is not of this perswasion towards the Idol, if he goes to the Idol-Temple with the Idol-Worshippers, may be a means of confirming them in their Error, it being certain that they will think he comes as they come, with the same Opinion of the false deity, and of reaping some benefit by it, which inconvenience must needs be very dangerous.

*Vers. 9.* For though the being there, or not being there, be not of it self of any great moment in the sight of God; yet this care would besit every Christian, so to use his own liberty, as not to be an occasion of sin, or of continuance in sin to others, by confirming them in their sinful courses.

*Vers. 10.* For if any Man, who through an erroneous Conscience goes to an Idol-Feast, sees another at the same Feast, who knows within himself an Idol to be nothing, and eats not out of any religious Opinion, but only as of ordinary meat, Will not he by this means be confirmed to go on in his erroneous course?

*Vers. 11.*

*Vers. 11.* So that the Christian of an erroneous Conscience shall go on in his sin, and be in danger to be ruined, by reason of the others practise, who presumes upon his knowledge, and so goes confidently to the Idol, as a meer vanity and thing of nought, not at all considering the erroneous Conscience of his weak Brother; and so he makes himself guilty, not only of uncharitableness to his Brother, but of injury to Christ, in betraying a Soul to ruine, for the saving of which Christ died.

*Vers. 12.* And be it granted, that, for one who understands his Christian liberty to be present at an Idol feast, be not impiety against God, yet is it an act of great uncharitableness against the weak Brethren, in bringing them to a confirmation in those sinful practises, wherein through error they are already, and so it may be an impiety and sin against God too, who is concerned in them.

*Vers. 13.* Therefore if to eat a Feast in an Idol-Temple, or any use of my liberty in the same kind, be an occasion of confirming any Christian in an erroneous sinful



ful practise, or of bringing him to do any thing, which is unlawful, I will be sure to deny my self the use of that liberty (supposed it be such, as by the Laws of Christ truly belongs to me) when it shall prove of such dangerous consequence to my fellow-Christians.

*Note.* Whatever hath been spoken by way of a plain Paraphrase out of the forementioned places of Scripture, makes nothing at all against any Mans conformity to the use of the Common-Prayer-Book, now by Law established.

I. Nothing out of *Rom.* 14. makes against it, for these following reasons.

I. Because no Man, who is a Christian can possibly be so weak in the faith, unless he be wilful too, as to scruple at prayer as such, it being the great duty of a Christian, or at Prayer in a set-form, because it is authorized out of both Testaments, and was ever the practise of *Christs Church* so to pray, or at the set-form of Common-Prayer established in our Church, because it is conform to all ancient Liturgies, and to the Liturgy of the

*Roman*

*Roman*-Church too, (is not denied) so far as that is conform to the Prayers of the ancient and primitive Church, but no otherwise, besides every branch of it is reducible to the Lords Prayer, the Creed, and Ten Commandments, is agreeable to Scripture, and most delivered in the very Scripture-phrafe; and framed up according to St. *Paul's* prescribed Model. *1 Tim. 2. 1, 2. Vid. Dr. Hammond. Annot. in Locum.*

2. All this supposed, and as easie to be proved as supposed; I believe no Christian can pretend to that tenderness of conscience, as to be grieved in his conscience for doing that, which is so agreeable to God's Word, and the practise of all the Church-Christian all the World over.

2. Nothing out of *1 Cor. 8.* makes against Conformity, unless these weak Christians will say, which I know they will not, least they should be accounted wicked, rather than weak. 1. That God is an Idol. 2. That to pray to God in his House of Prayer, or to be present at Christian Festivals and Services in his Temple

Temple is Idolatry; besides if any should be so perverse, and yet mask it under pretence of tenderness of conscience, as to be offended at us in so doing, and by so doing discharging our duty, I do not see how we can leave off these things to gratifie them, for we have consciences as well as they have, and as tender, apt to be grieved, as theirs; and we understand our Christian liberty as well as they do, and it may be in some things better too, for we know this liberty is not so in our power, as to use it and not use it, when we please to gratifie and comply with every passion and distemper, but we are bound up by Laws, which by Authority deriv'd from God's Laws, have power to bind the conscience, to serve God in such set-forms, and at such set-times, neither do I see how any power upon earth can disoblige us from obedience to those just Laws, which are impos'd upon us by lawful Superiors, how can we to satisfy another Mans conscience, take off our obedience from those, whom we are commanded to be subject to, not only for wrath, but also for conscience sake, *Rom.*

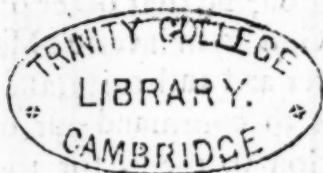
13. 5. our Christian liberty hath freed us from the Ceremonial Law of *Moses*, but not from any Christian rules left us by Christ and his Apostles. We must not use our liberty for a cloak of maliciousness, 1 *Pet.* 2. 16. nor pretend it to destroy Christian duty; Christ hath freed us from many yokes, but not from that of subjection to God, and lawful Superiors. I desire, as the Apostle speaks, that our moderation, and meekness may be made known unto all Men. *Philip.* 4. 5. Yet we must not be so moderate to Men, as to be cruel and injurious to God; whatever the Law of Christ forbids may not be tolerated, any thing in its own nature besides is tolerable enough, there is nothing intolerable but sin, and for Magistrates to tolerate that, who have a power to restrain it, is to make themselves guilty of the commission of it. To deny the true God, and set up a false is intolerable, it is against the first Commandement. To worship God after our own wills, and not according to Gods will is intolerable, it is against the Second. To take God's Name in vain in words, or works, in words

words to swear for him; in works to  
 swerve from him, to pretend for Him in  
 words, and practise against him in works,  
 is intolerable, it is against the Third. To  
 make all things common, and nothing sa-  
 cred, is intolerable, against the Fourth.  
 To destroy order, and bring in confusion,  
 to cry down Magistracy and Ministry, to  
 bring in a parity, where God would have  
 a superiority, to impower the Servant a-  
 gainst the Master, the Child against the  
 Parent, the Subject against the Sovereign,  
 and so make one Mans will a Law to take  
 away another Man's life, is very intole-  
 rable, and a breach of the Fifth Com-  
 mandement. This is the Commandement  
 we have most a spite at, but it is the com-  
 mandment which preserves us all, and in  
 the well keeping of it, consists upon the  
 matter the well observance of all the rest.  
 To give another Man power to take away  
 my life, to defile the Matrimonial Bed, to  
 injure a Man in his goods or good name,  
 to have a will to do it when he cannot,  
 and actually to do it whenever he can, are  
 all intolerable, and breaches of the other  
 Commandements. If such things as these  
 may

may be tolerated, nothing is intolerable; nay, nothing but will be intolerable, though tolerated; for I think it as intolerable to live where all things are tolerated; as where nothing is. No Man, who hath any Religion at all, can pretend a Toleration for these things, which are against all Religion, and all Reason too. Now because the Laws of God have so little influence upon Mens lives, unless there be *Custodes utriusque tabula*, in the Church, to see that both Tables be kept, that of Religion, and that other of Justice; Therefore God hath invested Magistrates with a power and authority, and left many Precepts to command our obedience and subjection to them, for to make other humane Laws to press on the observance of God's Laws, and that Gods Law of Religion may be observ'd in the best manner, the Church hath framed up Liturgies, instituted decent Rites and Ceremonies, all according to Apostolick Rules. 1 *Tim.* 2. 1, 2. 1 *Cor.* 14. 40. and if Men may be indulged a liberty to be exempt from humane Laws, which are as the Ark wherein Religion is preserved,  
 God's

God's Laws will in time be of very little regard among us ; Thus have I ( good Reader) only to give some People satisfaction, if possible, taken upon me this task upon the Common-Prayer-Book, to work People into a better esteem of it, and that they may without any scruple of Conscience conform to it.

*Farewell.*



*FINIS.*



